

Etiquette in Islam

الآداب في الإسلام

Dr. Magda Amer

طُبِعَ عَلَى نَفَقَةِ الْمَرْحُومِ قَاسِمِ دَرْوِشِ فَخْرُو

Printed at the Expense of the late Qasim Darwish Fakhrou



Contents

- Preface	V
- Introduction	VII
• Etiquette of Greeting	1
• Etiquette of Meeting	6
• Etiquette of Asking Permission to Enter a Place	9
• The Islamic Etiquette of Hospitality	15
• Etiquette of Gathering	22
• Etiquette of Speech	27
• Etiquette of Bathroom	33
• Etiquette of Entering and Leaving the Home	38
• Etiquette of Walking	41
• Etiquette of Using the Road	51
• Etiquette of Traveling	57
• Etiquette of Visiting a Mosque	67
• Etiquette of Clothing	75
• Etiquette of Using <i>Siwak</i>	78
• Etiquette of Cleanliness	80

• Etiquette of Sneezing	89
• Etiquette of Eructation	93
• Etiquette of Yawning	95
• Etiquette of Spitting	97
• Etiquette of Laughter	99
• Etiquette of Exchanging Gifts	101
• Etiquette of Sleep and Awakeness	102
• Etiquette of Visiting the Sick	110
• Etiquette of Neighborliness	113
• Etiquette of Sales	117
• Etiquette of Weddings	119
• Etiquette of Condolences	120
• Etiquette of Treating Anyone on the Deathbed and Washing the Deceased	123
• Etiquette of Prayer	129
• Etiquette of Preserving One's Limbs	131
• Etiquette of Supplication	133
• Etiquette of Visits	135
• Etiquette of Eating and Drinking	140
• Etiquette of Companionship	149
• Etiquette of Attending the <i>Jumu'ah</i> Prayer	157
• Etiquette of Filial Gratitude	163

Preface

Everyone can read about human manners and behavior in philosophers' works. However, s/he may find effective methods of education and good manners embodied in the Final Message, brought forth by Prophet Muhammad, who brought people out from the bewilderment into the straight path. Additionally, s/he will know that Islam is full of valuables and precious teachings that surpass that of the philosophers. Actually, Islamic etiquette became the daily life routine of Muslims practiced by Prophet Muhammad. This is the etiquette of Prophet Muhammad (peace be upon him), which differ from general human practices; they are religious principles.

Al-Falah, on its part, would like to offer thanks and good wishes to **Dr. Magda Amer** for her industrious efforts and for granting us the opportunity to present this book to our dear readers.

We would like to thank **Ahmad Ammar, Ilham Fathi, Marwa Tawfiq** and **Tahera Amer** for translating this book. Thanks should also be extended to **Abdulhamid Eliwa** who revised this work. Great appreciation is due to, **Naseema Mall** and **Bibi-Aisha**; our editors, under whose guidance and supervision the subject matter took form.

General Director

Sheikh Muhammad `Abdu

Introduction

All praise be to Allah; we seek His help and forgiveness. We seek refuge in Allah from the evil of our bad deeds and ourselves. Whomsoever Allah guides, is truly guided, and whomsoever Allah leaves to stray, no one can guide. I testify that there is no true god but Allah, and Muhammad is His servant and Messenger (may peace and blessings be upon him and his household until the Day of Judgment).

Praise be to Allah Who sent down this religion with all the *Adabs* (good manners) which ensure a good life. *Adabs* are a reservoir for every Muslim that guides him to the proper way of eating, drinking, greeting, gathering, talking, joking, congratulating, consoling, sneezing, yawning, sitting up or down, dealing with one's spouse, staying, traveling, etc. Allah ordained some of these etiquette on every Muslim, young or old, man or woman, poor or rich, scholar or ignorant. This is to show how great, perfect, and comprehensive Islam is.

Adab, according to Abu Hajar, is to choose the proper word and action. It is to learn self-restraint and follow the good manners. Scholars used the word *Adab* for all channels of goodness.

In Islam, it is a must for a Muslim to adhere to the Islamic etiquette and good manners in everything he does. Furthermore, it encourages a Muslim to teach his family these etiquettes. `Ali ibn Abi Talib said, "Teach them (i.e. one's family) the etiquette of Islam". Moreover, Mujahid said, "Bind yourselves and your families with

fearing the Almighty and teach them good manners." In this respect, the Prophet (peace be upon him) said, *"Three are doubly rewarded by Allah ... and a man has an odalisque and he excellently taught her, refined her manners and then freed her and got married to her."*⁽¹⁾

In the sessions held by Imam Ahmad, nearly 5000 people used to gather; only 500 of them used to attend for learning from the Imam's knowledge and compile the *hadiths*, and the rest for learning etiquette. Ibn `Abbas said, "Learn etiquette as it opens one's mind, is a sign of magnanimity, a company when one is lonely, and a wealth when poverty comes." Moreover, Ibn al-Mubarak said, "We are in need of a little of good manners more than much of knowledge." There are some people who are educated but ill-mannered and tactless and so they make people hate them and avail no one.

Etiquette is not relevant to the social environment (i.e. poverty and richness are irrelative). For instance, a regular person can easily be good-mannered for it is man's inherent nature. One can attain good manners from Islam, which motivates us to exercise etiquette.

1. Reported by al-Bukhari.

Etiquette of Greeting

Allah says,

﴿O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.﴾

(An-Nur: 27)

And He says,

﴿But when you enter the houses, greet one another with a greeting from Allah (peace be on you) blessed and good.﴾

(An-Nur: 61)

History of the Islamic greeting: When and who said it first?

On the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said,

"Verily, Allah created Adam in his image, sixty cubits (about 30 meters) in height. When He created him, He said (to him), 'Go and greet that group of angels sitting there, and listen to what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Adam (went and) said, 'As-Salamu `Alaykum (peace be upon you).' They replied, 'As-Salamu `Alaykum Wa Rahmatullah (peace and Allah's Mercy be upon you).' So they added, 'Wa Rahmatullah.' So whoever will enter Paradise, will be of the image of Adam. Since then the creation of

fearing the Almighty and teach them good manners." In this respect, the Prophet (peace be upon him) said, *"Three are doubly rewarded by Allah ... and a man has an odalisque and he excellently taught her, refined her manners and then freed her and got married to her."*⁽¹⁾

In the sessions held by Imam Ahmad, nearly 5000 people used to gather; only 500 of them used to attend for learning from the Imam's knowledge and compile the *hadiths*, and the rest for learning etiquette. Ibn `Abbas said, "Learn etiquette as it opens one's mind, is a sign of magnanimity, a company when one is lonely, and a wealth when poverty comes." Moreover, Ibn al-Mubarak said, "We are in need of a little of good manners more than much of knowledge." There are some people who are educated but ill-mannered and tactless and so they make people hate them and avail no one.

Etiquette is not relevant to the social environment (i.e. poverty and richness are irrelative). For instance, a regular person can easily be good-mannered for it is man's inherent nature. One can attain good manners from Islam, which motivates us to exercise etiquette.

1. Reported by al-Bukhari.

Etiquette of Greeting

Allah says,

﴿O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.﴾

(An-Nur: 27)

And He says,

﴿But when you enter the houses, greet one another with a greeting from Allah (peace be on you) blessed and good.﴾

(An-Nur: 61)

History of the Islamic greeting: When and who said it first?

On the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said,

"Verily, Allah created Adam in his image, sixty cubits (about 30 meters) in height. When He created him, He said (to him), 'Go and greet that group of angels sitting there, and listen to what they will say in reply to you, for that will be your greeting and the greeting of your offspring.' Adam (went and) said, 'As-Salamu `Alaykum (peace be upon you).' They replied, 'As-Salamu `Alaykum Wa Rahmatullah (peace and Allah's Mercy be upon you).' So they added, 'Wa Rahmatullah.' So whoever will enter Paradise, will be of the image of Adam. Since then the creation of

Adam's offspring (i.e. stature of human beings is being diminished continuously) to the present time."⁽¹⁾

Some etiquettes of greetings

1. "As-Salamu `Alaykum Wa Rahmatullah Wa Barakatuh" is the perfect formula of the Islamic greeting:

`Imran ibn Husayn said, "A man came to the Prophet (peace be upon him) and said, 'Peace be upon you.' He responded to his salutation. He then sat down. The Prophet (peace be upon him) said, 'Ten'. Another man came and said, 'Peace and Allah's mercy be upon you.' He responded to his salutation when he sat down. He said, 'Twenty'. Another man came and said, 'Peace and Allah's mercy and blessings be upon you.' He responded to him and said when he sat down, 'Thirty.'"⁽²⁾

2. Imam Ahmad was of the opinion that it is permissible to say the Islamic greeting with or without a definite article, (i.e. *As-Salamu* (the peace) *`Alaykum* or *Salamu* (peace) *`Alaykum*).
3. It was unanimously agreed that greeting others by saying *As-Salamu `Alaykum* is a confirmed Sunnah and greeting back is incumbent. For Allah (Exalted and Glorified be He) says, ﴿When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.﴾ (An-Nisa': 86)
4. It is enough for anyone in a group to greet back.
5. It is desirable for a Muslim to greet whom he visits or meets. It is narrated on the authority of Abu Hurayrah (may Allah be pleased

1. Reported by al-Bukhari and Muslim.

2. Reported by Abu Dawud.

with him), the Prophet (peace be upon him) said, "You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) give currency to (the practice of paying salutation to one another by saying) *As-Salamu `Alaykum*."⁽¹⁾

Also he said, "The right of a Muslim upon another Muslim is that his greeting should be responded to."⁽²⁾

`Ammar ibn Yasir (may Allah be pleased with him) said, "There are three certain characteristics that complement one's faith: to be just, to frequently use the Islamic greeting, and to spend in poverty."⁽³⁾

6. It is desirable for a Muslim to greet his family when entering his home. If there is no one at home, it is desirable to greet as well. `Abdullah ibn `Umar (may Allah be pleased with him) said, "If someone enters his home and finds no one therein, he should say, 'Peace be upon us and the righteous.'" Then to say the supplication of entering one's home, namely, "In the name of Allah, we have entered our home and upon Him we rely. O Allah, we ask You for the best way of entering our home and the best of going out."
7. Greeting and greeting back loudly is an act of Sunnah:

The Prophet (peace be upon him) used to greet others or greet back loudly. It was narrated by Sa'id ibn Mansur on the authority of Thabit ibn `Ubayd who said, "I came to Ibn `Umar before dawn prayer and asked, 'Would not you greet me when you come in? It is a divine blessed greeting.'" Moreover, Ibn al-Qayyim said, "It was an act of Sunnah to greet back loudly to make the greeter hear."

1. Reported by Muslim.

2. Reported by Muslim.

3. Reported by al-Bukhari.

8. Among the etiquettes of *Salam* is that the new comer should greet the ones already present, the small group should greet the large one, the young should greet the old, and the rider should greet the walker.

It was narrated by al-Bukhari and Muslim that the Prophet (peace be upon him) said, *"The young should greet the old, the passer-by should greet the sitting one, and the small group of persons should greet the large one."*

9. It is a desirable deed to greet whom you know and whom you do not. For such a deed makes people love one another. Limiting your greetings to those who you know is a repulsive act. It was narrated on the authority of Ibn `Umar (may Allah be pleased with them both) that a man asked the Prophet (peace be upon him), "What are the best acts of worship?" The Prophet (peace be upon him) answered, *"Feeding people and greeting the known and unknown people to you."*⁽¹⁾

10. It is an advisable act to greet people when leaving them:

It was narrated on the authority of Abu Hurayrah that the Prophet (peace be upon him) said, *"If one comes to a group of people, he should greet it. If he wants to join, let him do so. Then, he should greet again when leaving."*⁽²⁾

11. As for greeting back the people of the Book, some scholars believe that it is a permissible act and others believe that it is supererogatory. Ibn `Abbas said, "Any one who greets you, greet him back even if he is a Jew, a Christian or Pagan." Allah says,

1. Agreed upon.

2. Reported by Abu Dawud.

﴿ When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things. ﴾

(An-Nisa': 86)

Etiquette of Meeting

Handshaking is desirable

It is advisable, in Islam, to shake hands and greet others as it uproots rancor from the heart, and it is a way to be forgiven by Allah.

It was narrated on the authority of `Ata' ibn Abu Muslim `Abdullah al-Khurasani that the Prophet (peace be upon him) said, *"Shaking hands removes rancor. Give presents to each other and love each other as it is a reason for erasing enmity."*⁽¹⁾

Further, he (peace be upon him) said, *"If two Muslims meet and shake hands they will have their sins forgiven before they put their hand down."*⁽²⁾

Al-Bara' ibn `Azib said, *"Shaking hands perfects one's greeting."*⁽³⁾

Moreover, it is undesirable to withdraw one's hand before the person who shakes first.

It was narrated on the authority of Anas ibn Malik that when the Prophet (peace be upon him) shook hands with anybody, he never withdrew his hand first, and never looked in any other direction till the man did. He was never seen stretching his legs before any one.⁽⁴⁾

1. Reported by Malik.

2. Reported by Abu Dawud.

3. Reported by al-Bukhari.

4. Reported by at-Tirmidhi.

If two persons - trying to follow the steps of the prophet - are shaking hands, the one who formerly shook hands with the other should withdraw his hand first. One should face his whole body to the one who met and shook hands with him, as a sign of care and attention. The Muslim should smile on meeting other Muslims; it was narrated on the authority of Abu Dharr that the Prophet (peace be upon him) said, *"To meet your brother with a smiling face is a charity."*⁽¹⁾

On greeting, kissing hands and heads is permissible (e.g. parents, scholars and the elderly). It is unadvisable, however, to stand up for the one entering as a sign of greeting unless it is intended to honor the man. It is impermissible to bow to some one upon greeting as what habitually takes place in some sports like Karate. Once the Prophet (peace be upon him) was asked, "O Messenger of Allah, may any one of us bow to the one who meets?", 'No,' the Prophet answered. 'Can he embrace and kiss him?' 'No,' the Prophet answered. Then the man asked, "Should he shake hands with him?" Here, the Prophet (peace be upon him) answered, 'Yes.'⁽²⁾

It is prohibited in Islam to prostrate to some one as a sign of greeting; prostration is an act only dedicated to Allah. Such an act was permissible, but only in the former divine laws; such as what the family of Yusuf did with him.

It was narrated on the authority of `Abdullah ibn Abu `Awf that when Mu`adh ibn Jabal came from the Levant, he prostrated to the Prophet (peace be upon him) and so the Prophet asked, *"What is that, Mu`adh?"* When I was in the Levant I saw them prostrating to their bishops and priests. Thereupon, I thought to do the same to you." The Prophet (peace be upon him) said, *"Do not prostrate to anybody. Had I*

1. Reported by at-Tirmidhi.

2. Reported by at-Tirmidhi.

were to command anyone to prostrate to other than Allah, I would have commanded the woman to do so to her husband."⁽¹⁾

Ruling on handshaking with a marriageable woman

In the view of Hanafi and Hanbali Schools, it is prohibited to shake hands with, or even touch the young marriageable woman even if he is sure that he will not be sexually excited. However, some scholars of this School say that it is legal to shake hands with an old lady who does not appeal to men sexually. Here, the exception is based on the *Fiqhi* rule that the reason of prohibition is dead. In the view of the Maliki School, touching or shaking hands with the woman is totally impermissible.

As for the Shafi'i School, it is legal to touch a marriageable woman in the case of a dire need such as curing of a disease.

All Schools based their opinion of prohibiting the act on the following *hadiths*: Ma'qal ibn Yasar narrated that the Messenger of Allah said, "*It is better for one of you to be pricked in the head with an iron prick than to touch a woman whom it is unlawful to touch*"⁽²⁾

Also it was narrated by Lady 'A'ishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, "*...the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slave).*"⁽³⁾

1. Reported by Ibn Majah.

2. Reported by at-Tabarani.

3. Reported by al-Bukhari.

Etiquette of Asking Permission to Enter a Place

Allah, Exalted and Glorified be He, says,

﴿O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.﴾

(An-Nur: 27)

First: General etiquette of asking permission to enter a place

1. Greeting by saying 'As-Salamu 'Alaykum' before asking permission is an act of Sunnah:

Ibn 'Abbas (may Allah be pleased with him) narrated that 'Umar ibn al-Khattab (may Allah be pleased with him) asked permission to enter to the Prophet (peace be upon him) saying, "Peace be upon you, O Messenger of Allah, Peace be upon you all, may 'Umar enter?"⁽¹⁾

2. Etiquette of knocking at the door: Knocking at the door should be done gently, just to let the person behind know that there is someone there. To put it another way, one's knocking should not intimidate him/her.

1. Reported by Abu Dawud.

The Prophet (peace be upon him) *"He who does not have a sense of gentleness, has nothing of the good."*⁽¹⁾

One should wait for a while before knocking at the door again to give the person behind it a chance to finish what he is doing. For example, he should give enough time for the one who makes his ablution to finish it slowly, and the one who is praying to perform it without haste, etc.

3. Knocking at the door should be only three times. The visitor is to knock at the door three times at most. If it is done at wide intervals and you feel that those who are inside were not busy to open the door, one should leave. The Prophet (peace be upon him) said, *"If one asks three times for entering and finds no response, he should go back."*⁽²⁾ Moreover, if the one inside asked him to go back, he should obey. The Almighty says,

﴿And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.﴾

(An-Nur: 28)

4. The prohibition of entering a house if there is no one there: In so doing, one violates others' rights. Ibn Kathir said, "This is considered an intrusion. Thus he has the right to let him in or not." However, if one is invited, he/she is already given permission and need not ask for it. It was narrated on the authority of Abu Hurayrah that the Prophet (peace be upon him) said, *"If one is invited he is not in need to ask for permission to enter"*⁽³⁾ However, there is an exception clarified by the scholars; if the invited person was late or

1. Reported by Muslim.

2. Reported by al-Bukhari and Muslim.

3. Reported by Abu Dawud.

the place he would enter normally needs permission (i.e. a room within a house), one is to ask permission here.

5. Waiting on the right or left-side of the door. Do not, dear reader, stand in front of the door you are knocking at. You should rather wait on the right or the left-side.

Narrated `Abdullah ibn Busr: When the Apostle of Allah (peace be upon him) came to some people's door, he did not face it squarely, but faced the right or left corner, and said, *"Peace be upon you! Peace be upon you!"*⁽¹⁾

6. Revealing one's name:

If you are asked who it is when knocking at the door, you should give your known name. Do not say 'A guy', or 'It is me,' etc. for such replies are inadequate. Additionally, even if your voice is known to the person you visit, you should still give your name because voices may resemble one another. Further, when the Prophet (peace be upon him) asked a person knocking at his door, "Who is there?" and the reply was 'It is me', he disliked it because it does not give information. Jabir ibn `Abdullah (may Allah be pleased with him) said, "I came to the Prophet in order to consult him regarding my father's debt. When I knocked at the door, he asked, 'Who is that?' I replied, 'I'. He said, 'Me, me?' He repeated it as if he disliked it."⁽²⁾

That is why the Companions (may Allah be pleased with them all) used to mention their names when asked at any place, not only upon knocking at doors. Abu Dharr (may Allah be pleased with him) said, "One night, I got out of my home where I found the

1. Reported by Abu Dawud.

2. Reported by al-Bukhari and Muslim.

Prophet (peace be upon him) walking alone. I walked in the shadow of the moon. Then the prophet turned his face, he saw me and asked 'Who is that?' and so I answered, 'Abu Dharr'""⁽¹⁾

7. Lowering one's gaze on entering:

When you ask permission to enter someone else's house, lower your gaze and keep it from observing its surrounding. It was narrated on the authority of Sa'd ibn 'Ubadah that a man came asking permission to enter the house of the Prophet (peace be upon him) facing the door directly. Thus, the Prophet said to him, "Away from it, asking permission is meant to escape from the look of an eye."⁽²⁾ Moreover, it was narrated on the authority of Thawban, the slave of the Prophet (peace be upon him), that the Prophet (peace be upon him) said, "No Muslim is permitted to stare at the center of someone else's home otherwise he enters."⁽³⁾ (i.e. 'staring' before asking permission, is like the one who entered without permission. Here, one becomes a sinner, for that action is prohibited.)

8. Asking permission before leaving:

It was narrated on the authority of Ibn 'Umar that the Prophet (peace be upon him) said, "If one of you visits his coreligionist, he should not leave before asking permission from the one he visited."⁽⁴⁾

9. Etiquette of phoning:

Similarly, on phoning others, the caller should first greet the one he calls by saying *As-Salam 'Alaykum*, mention his name, and ask whether it is suitable to converse. If not, he should accept

1. Reported by al-Bukhari and Muslim.

2. Reported by at-Tabarani.

3. Reported by al-Bukhari.

4. Reported by al-Albani.

his/her apology pursuant to the noble verse that reads, ﴿And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.﴾ (An-Nur: 28)

Noticeably, some people lie, claiming that the person is not there to avoid embarrassment. Thus, one commits lying and teaches children to commit the same sin.

Second: Asking permission to enter one's own home

It is an undesirable act in Islam to break into a place, even if it were one's household.

1. Asking permission to enter the room of one's mother or sister:

'Ata' ibn Yasar narrated, "The Prophet (peace be upon him) was asked by a man, 'Should I ask permission to enter my mother's room?' 'Yes,' was the answer. 'But, I live with her in the same house, should I do then?' the man asked. 'Yes,' again was the answer. 'I serve her.' Finally, the Prophet (peace be upon him) answered the man, 'Do you like to see her naked?' 'No,' the man answered. The Prophet replied, 'So, ask permission to enter her room.'"

Furthermore, 'Ata' said, "I asked Ibn 'Abbas, 'Should I ask permission to enter my sister's room?' and he answered me, 'Yes.' I asked again, 'Two sisters whom I sustain and shoulder, should I ask permission to enter their room?' Thus, Ibn 'Abbas replied 'Yes, do you like to see them nude?'"⁽¹⁾

2. It is a desirable act in Islam to alert the attention of one's wife on entering the place she is in:

Zaynab, the spouse of 'Abdullah ibn Mas'ud, said, "'Abdullah ibn Mas'ud, when he returned home, used to clear his throat lest he

1. Reported by al-Bukhari.

should enter suddenly and see me in a state that he does not like."⁽¹⁾ Moreover, the husband has to ask permission to enter to his wife after coming back lest he intimidates her; he may knock at the door, clear his throat, or move his shoes. Additionally, by so doing he gives her the chance to prepare for his meeting and adorn herself for him.

3. Slaves and children must also ask for permission:

The Almighty says,

﴿And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)﴾

(An-Nur: 59)

Certain times are determined by the Almighty in which the Muslim must ask permission before entering. Allah says,

﴿O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salat (prayer), and while you put off your clothes for the noonday (rest), and after the 'Isha' (late-night) Salat (prayer). (These) three times are of privacy for you.﴾

(An-Nur: 58)

Accordingly, there are three times; (1) before dawn prayer, (2) at noon, and (3) after late night prayer.

1. Reported by Ibn Kathir in his *Tafseer*.

The Islamic Etiquette of Hospitality

Serving the guest generously is among the rewarding deeds. There are many *hadiths* that urge entertaining the guest.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his Kith and kin); and whoever believes in Allah and the Last Day, should talk what is good or keep quiet."⁽¹⁾

Abu Shurayh Khuwaylid ibn `Amr al-Khuza'i narrated that he heard the Messenger of Allah (peace be upon him) saying, "One who believes in Allah and the last Day should honor his guest according to his right." He was asked, "O Messenger of Allah, what is his right?" He said, "A day and a night (of good feasting) and hospitality for three days. Thereafter it is charity."⁽²⁾

Another narration by Imam Muslim says, "It is not proper for a person to stay so long with his brother (the host), as to involve him in sin." He (peace be upon him) was asked by the Companions that how he could be involved in sin? The Prophet (peace be upon him) answered,

1. Agreed upon.

2. Agreed upon.

"By prolonging his stay with his host so that the host has nothing left in his house with which to entertain the guest."⁽¹⁾

First: Etiquette of serving the guest generously

1. It is proper to begin offering food or drink to the eldest or the most knowledgeable person, then the man who is sitting on the right side. Some people wrongly claim that it is an act of Sunnah to begin offering food or drink with the man who is sitting on the right side regardless of whosoever. They depended on the *hadiths* that mention the virtue of starting from the right side. However, this is acceptable when all guests are of an equal status. Here it is permissible to begin with the one who is sitting on the right side of the host.

It was narrated by `Abdullah ibn `Amr ibn al-`As that the Prophet (peace be upon him) said, *"Those who do not show mercy to our young ones and do not realize the right of our elders are not from us."*⁽²⁾

In his precious book *Al-Bayan Wa At-Tahsil*, Imam ibn Rushd (may Allah have mercy upon him) stated, "When all attendants are of the same rank, it is suitable to begin with the right side."

2. When you present a drink to the guest, you should partake of the drink even pretendedly, in order not to put him in an uncomfortable situation.
3. It is not preferable for a host to finish eating or drinking before his guest.
4. If the guest refused to drink a certain kind of refreshment, you should offer him another drink gently.

1. Reported by Muslim.

2. Reported by Abu Dawud.

5. It is not appropriate for the host to observe voluntary fasting when he has a guest, whether he is staying for a specific period or visiting him, or complying with an invitation from the host. The Sunnah strictly calls the host to partake of the meals with the guest in order to maintain the feeling of brotherhood among Muslims.
6. It is not suitable to be sad in the presence of your guests no matter how many psychological or unhealthy problems trouble you. However, you should meet them with a bright smiling face and never forget the *hadith* of the Prophet (peace be upon him) in which he says, *"Your smile in the face of your brother is an act of charity."*⁽¹⁾
7. It is not proper to leave your guests alone for a long time to prepare food. Rather, you should prepare such food before their arrival or prepare it quickly.
8. You should choose the best place for your guest to stay in, show him the direction of *Qiblah*, and the place of the bathroom.
9. You should ensure the cleanliness of what you present to the guest.
10. Exert every effort to ensure the comfort of the guest by keeping him away from the noise of the children and from the din of the home. Also keep women's dress away from the sight of the guest.
11. Honoring the guest should be done by presenting the best food and drink to him but without affectation.
12. When the guest intends to leave your house, you should walk with him to the door.

Abu `Ubayd said, "When I was visiting Abu `Abdullah and I wanted to leave him, he stood up. "Do not stand up Abu

1. Reported by at-Tirmidhi.

'Abdullah," I said. Hereupon, ash-Sha'bi said, "Escorting the guest to the door of your house is an act of hospitality and generosity."

13. When you meet your father or your friend, be careful of the cleanliness of your hand, and you should also care about your appearance. The Prophet (peace be upon him) illustrated this point in the following hadith: It was narrated that Abu ad-Darda' said to Sahl ibn al-Hanzhaliyyah, "Tell us a word which benefits us and does not harm you". Sahl ibn al-Hanzhaliyyah said, "I heard the Messenger of Allah (peace be upon him) saying, 'You are coming to your brethren; so tidy your mounts and tidy your dress, until you are like a mole among the people. Allah does not like obscene words or deeds or intentional committing of obscenity.'"⁽¹⁾

You can give them a gift, if you like for the Prophet (peace be upon him) said, "Give presents to one another for this would increase your mutual love."⁽²⁾

Abu Hurayrah (may Allah be pleased with him) narrated, "A man came to the Prophet. The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger said, 'Who will take this (person) or entertain him as a guest?' A man from al-Ansar said, 'I can.' So he took him to his wife and said to her, 'Be generous with the guest of Allah's Messenger.' She said, 'We have got nothing except the meals of my children. He said, 'Prepare your meal, light your lamp and let your children sleep if they ask for supper.' So she prepared her meal, lit her lamp and made her children sleep, and then stood up pretending to mend the lamp, but she put it off. Then both of them pretended to be eating, but they

1. Reported by Abu Dawud.

2. Reported by al-Bukhari.

really went to bed hungry. In the morning the Ansari man went to Allah's Messenger who said, *Tonight Allah laughed or wondered at your action.*"⁽¹⁾

Second: Etiquette of respecting the host's rights

1. Asking permission to enter the host's room:

Almighty Allah says,

﴿O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allah that shall be an enormity.﴾

(Al-Ahzab: 53)

In the pre-Islamic period, Arabs used to go early to banquets; they would go there while the food was being cooked. So Almighty Allah forbade them to do so saying, ﴿And not (so early as) to wait for its preparation.﴾

2. The guest should not observe voluntary fasting at the host's home without asking the latter's leave. The host may feel uncomfortable as a result of preparing the food at a certain time for the guest.

1. Agreed upon.

Abu Sa'id al-Khudri said, "I had prepared a meal for the Prophet (peace be upon him) and his Companions. When they came to my home to eat the food, a man from the Companions said, 'I am fasting today.' Hereupon the Prophet (peace be upon him) said, *'Your brother invited you (all) and spared no expense (for you).'*' Then he (peace be upon him) said to this man, *"Break your fast and fast another day if you want."*⁽¹⁾

3. Fasting does not prevent anyone from accepting the invitation. Therefore, if any one is invited while he is fasting, he should accept (the invitation) and ask Allah's Forgiveness and Blessing for them whether his fasting is obligatory or voluntary.

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

"If any one of you is invited, he should accept (the invitation). In case he is fasting, he should pray (in order to bless the inmates of the house), and if he is not fasting he should eat."⁽²⁾

4. The guest should not stay more than three days at the host's house. If he did so, the extra days shall be charity for the host.

The Prophet (peace be upon him) said, *"Hospitality is for three days. The guest's reward is a day and a night and it is not proper for a person to stay so long with his brother (the host), as to involve him in sin."* He (peace be upon him) was asked by the Companions as to how he could be involved in sin? The Prophet (peace be upon him) answered, *"By prolonging his stay with his host so that the host has nothing left in his house with which to entertain the guest."*⁽³⁾

1. Reported by an-Nasa'i.

2. Reported by Muslim.

3. Reported by Muslim.

5. The guest should invoke Allah for the host saying, "O Allah, bless them in what you have provided them, forgive them, and have mercy on them."⁽¹⁾
6. When the Muslim breaks his fast at the host's house, he should supplicate Allah for the family household saying, "May the fasting (men) break their fast with you, and the pious eat from your food, and the angels pray for blessings on you."⁽²⁾

1. Reported by Muslim.

2. Reported by Abu Dawud.

Etiquette of Gathering

1. The virtue of remembering the Name of Allah in meeting:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"People who get up from a meeting in which they did not remember Allah will be just as if they had got up from a corpse of an ass, and it will be a cause of grief to them."⁽¹⁾

2. Choosing the pious companion:

The Prophet (peace be upon him) said,

"The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."⁽²⁾

3. Greeting the attendance:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

1. Reported by Abu Dawud.

2. Agreed upon.

"When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter."⁽¹⁾

4. It is not permissible to ask someone to leave his seat for you:

The Prophet (peace be upon him) said,

"If someone from you has left his seat for a while and returns after sometime, he is more entitled to take the seat he had left."⁽²⁾

Ibn `Umar also narrated that the Prophet forbade the act of asking another to vacate his seat; but the person already sitting should make room. Ibn `Umar disliked such an act when somebody gave up his seat for him. However, if the man who was already sitting in a seat gave it to another willingly, there is no harm to sit on this place.

5. Making room in the assemblies:

Almighty Allah says,

﴿O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge.﴾

(Al-Mujadilah: 11)

6. It is not allowed to sit between two men except with their permission:

`Abdullah ibn `Amr ibn al-`As (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"One should not sit between two men except with their permission."*⁽³⁾

1. Reported by Abu Dawud.

2. Reported by Muslim.

3. Reported by Abu Dawud.

Etiquette of Gathering

1. The virtue of remembering the Name of Allah in meeting:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"People who get up from a meeting in which they did not remember Allah will be just as if they had got up from a corpse of an ass, and it will be a cause of grief to them."⁽¹⁾

2. Choosing the pious companion:

The Prophet (peace be upon him) said,

"The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."⁽²⁾

3. Greeting the attendance:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

1. Reported by Abu Dawud.

2. Agreed upon.

"When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter."⁽¹⁾

4. It is not permissible to ask someone to leave his seat for you:

The Prophet (peace be upon him) said,

"If someone from you has left his seat for a while and returns after sometime, he is more entitled to take the seat he had left."⁽²⁾

Ibn `Umar also narrated that the Prophet forbade the act of asking another to vacate his seat; but the person already sitting should make room. Ibn `Umar disliked such an act when somebody gave up his seat for him. However, if the man who was already sitting in a seat gave it to another willingly, there is no harm to sit on this place.

5. Making room in the assemblies:

Almighty Allah says,

﴿O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge.﴾

(Al-Mujadilah: 11)

6. It is not allowed to sit between two men except with their permission:

`Abdullah ibn `Amr ibn al-`As (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"One should not sit between two men except with their permission."*⁽³⁾

1. Reported by Abu Dawud.

2. Reported by Muslim.

3. Reported by Abu Dawud.

If it happens that you sit with two men, it is not allowed to listen to their speech. The Prophet (peace be upon him) said,

"If somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection."⁽¹⁾

7. You should sit where there is a space:

Jabir ibn Samurah (may Allah be pleased with him) said, "When we came to the Prophet (peace be upon him), each one would sit down where there was room."⁽²⁾

It is more appropriate for anyone who sits in a space made by another person to squeeze his sitting posture (i.e. to sit in a good posture) and not to sit cross-legged. Ibn al-A`rabi said, "Some wise people said, 'Two kinds of people are unjust; the man whom you advise and he considered this piece of advice false, and the man who has been given a place to sit, but he sits cross-legged.'"

8. The prohibited sitting posture:

The prohibited sitting posture is to put the left hand behind your back leaning on the fleshy part of it.

Ash-Sharid ibn Suwayd (may Allah be pleased with him) said, "The Messenger of Allah (peace be upon him) came upon me when I was sitting thus: having my left hand behind my back and leaning on the fleshy part of it, and said, *"Are you sitting in the manner of those with whom Allah is angry?"*⁽³⁾

1. Reported by al-Bukhari.

2. Reported by Abu Dawud.

3. Reported by Abu Dawud.

9. The prohibited manner of sitting:

To sit while you are partly in the sun and partly in the shade.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"When one of you is in the sun and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up."*

If somebody asked your comrade a question, do not rush into answering the question instead of him. Rather, you should first ask about it because this is the most polite manner.

10. Etiquette of escorting the elderly:

When you walk with someone who is older than you, you should walk on his right a bit behind him; make him enter and go out before you; if you meet him, salute and respect him; if you talk with him, let him talk first and listen carefully to his speech; be polite if you discuss something with him and talk in a low voice; give him a good title if you call or address him.

It was narrated that a delegation came to the Prophet (peace be upon him) and among them were brothers to inform him about an accident. The eldest man of them began to speak; whereupon the Prophet (peace be upon him) said, *"The eldest should speak (twice)."*⁽¹⁾

Also, the Prophet (peace be upon him) said,

"Those who do not show mercy to our young ones and do not realize the right of our elders are not from us."⁽²⁾

Abu Mas`ud al-Ansari (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

1. Agreed upon.

2. Reported by Abu Dawud.

If it happens that you sit with two men, it is not allowed to listen to their speech. The Prophet (peace be upon him) said,

"If somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection."⁽¹⁾

7. You should sit where there is a space:

Jabir ibn Samurah (may Allah be pleased with him) said, "When we came to the Prophet (peace be upon him), each one would sit down where there was room."⁽²⁾

It is more appropriate for anyone who sits in a space made by another person to squeeze his sitting posture (i.e. to sit in a good posture) and not to sit cross-legged. Ibn al-A`rabi said, "Some wise people said, 'Two kinds of people are unjust; the man whom you advise and he considered this piece of advice false, and the man who has been given a place to sit, but he sits cross-legged.'"

8. The prohibited sitting posture:

The prohibited sitting posture is to put the left hand behind your back leaning on the fleshy part of it.

Ash-Sharid ibn Suwayd (may Allah be pleased with him) said, "The Messenger of Allah (peace be upon him) came upon me when I was sitting thus: having my left hand behind my back and leaning on the fleshy part of it, and said, *"Are you sitting in the manner of those with whom Allah is angry?"*⁽³⁾

1. Reported by al-Bukhari.

2. Reported by Abu Dawud.

3. Reported by Abu Dawud.

9. The prohibited manner of sitting:

To sit while you are partly in the sun and partly in the shade.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"When one of you is in the sun and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up."*

If somebody asked your comrade a question, do not rush into answering the question instead of him. Rather, you should first ask about it because this is the most polite manner.

10. Etiquette of escorting the elderly:

When you walk with someone who is older than you, you should walk on his right a bit behind him; make him enter and go out before you; if you meet him, salute and respect him; if you talk with him, let him talk first and listen carefully to his speech; be polite if you discuss something with him and talk in a low voice; give him a good title if you call or address him.

It was narrated that a delegation came to the Prophet (peace be upon him) and among them were brothers to inform him about an accident. The eldest man of them began to speak; whereupon the Prophet (peace be upon him) said, *"The eldest should speak (twice)."*⁽¹⁾

Also, the Prophet (peace be upon him) said,

"Those who do not show mercy to our young ones and do not realize the right of our elders are not from us."⁽²⁾

Abu Mas`ud al-Ansari (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

1. Agreed upon.

2. Reported by Abu Dawud.

"The one who is most versed in Allah's Book should act as Imam for the people, but if they are equally versed in reciting it, then the one who has most knowledge regarding the Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; if they emigrated at the same time, then the earliest one to embrace Islam."⁽¹⁾

11. Etiquette of departing a meeting:

On the authority of Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said,

"Whoever sits in a meeting and commits some mistakes, but says before departing, 'Glory be to you, O Allah; all praise is due to you; I bear witness that there is no deity but You. I beg your Forgiveness and repent to you,' will have all his mistakes (committed in this meeting) forgiven by Allah."⁽²⁾

1. Reported by Muslim.

2. Reported by at-Tirmidhi.

Etiquette of Speech

First: Etiquette of talking

1. Say good words or, better, keep silent:

Try to speak what is good which will benefit the other people and abstain from all kinds of evil and obscene talk.

The Prophet (peace be upon him) said,

"Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet."⁽¹⁾

2. Saying a good word is charity:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"There is a (compulsory) charity to be given for every joint of the human body (as a sign of gratitude to Allah) everyday the sun rises. To judge justly between two persons is regarded as charity, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as charity, and (saying) a good word is also charity, and every step taken on one's way to offer the compulsory prayer (in the mosque)

1. Agreed upon.

is also charity and to remove a harmful thing from the way is also charity."

3. The prohibition of backbiting and slander:

Almighty Allah says,

﴿O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.﴾

(Al-Hujurat: 12)

4. The prohibition of lying:

Almighty Allah says,

﴿O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds).﴾

(At-Tawbah: 119)

`Abdullah ibn Mas`ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to al-Fujur (i.e. wickedness, evil-doing), and al-Fujur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies until he is written before Allah, a liar."⁽¹⁾

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie. 2. Whenever he promises, he always breaks it (his

1. Agreed upon.

promise). 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it)."⁽¹⁾

The Prophet (peace be upon him) also prohibited anybody from saying false words to make people laugh thereby.

Mu`awiyah ibn Haydah al-Qushayri (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!"⁽²⁾

However, Islamic *Shari`ah* permits three kinds of lying namely, for settling disagreements between people, for war and for the speech of a man to his wife and her speech to her husband.

Umm Kulthum bint `Uqbah ibn Abi Mu`it said that she heard Allah's Messenger (peace be upon him) saying,

"He who makes peace between the people by inventing good information or saying good things, is not a liar."⁽³⁾

Imam Muslim added that Umm Kulthum said, "I did not hear him (Prophet Muhammad) permit lying except for three situations: war, settling disagreements and a man talking with his wife or she with him."

5. The Prohibition of mockery (scoffing):

Allah, the Almighty, said,

﴿O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some)

1. Agreed upon.

2. Reported by Abu Dawud.

3. Agreed upon.

women scoff at other women, it may be that the latter are better than the former. ﴿

(Al-Hujurat: 11)

When you are a group of three persons, two should not whisper to one another (i.e. speak exclusively to one another). This may annoy the third person. `Abdullah ibn Mas`ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Where there are three of you in a company, two should not hold confidential talks together until the number increases, lest the third man might feel annoyed."⁽¹⁾

6. Speaking should be in a smooth and quiet voice:

When you talk to someone, do not raise your voice except for a reason, for the loud voice shows that the speaker is impolite. In the Qur'an, we read Luqman's advice to his son; Almighty Allah says, ﴿And lower your voice.﴾⁽²⁾ The son was ordered to lower his voice for the loud voice is a senseless voice.

Ibn Abi Mulaykah (may Allah be pleased with him) narrated that two righteous persons were about to be ruined. They were Abu Bakr and `Umar who raised their voices in the presence of the Prophet when a mission from Bani Tamim came to him. One of the two recommended al-Aqra` ibn Habis, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else. (Nafi`, the sub-narrator said, I do not remember his name). Abu Bakr said to `Umar, "You wanted nothing but to oppose me!" `Umar said, "I did not intend to oppose you." Their voices grew loud in that argument, so Allah revealed:

1. Agreed upon.

2. Luqman: 19.

﴿O you who believe! Raise not your voices above the voice of the Prophet.﴾

(Al-Hujurat: 2)

Ibn az-Zubayr said, "Since the revelation of this verse, `Umar used to speak in such a low tone that the Prophet had to ask him to repeat his statements." But Ibn az-Zubayr did not mention the same about his (maternal) grandfather (i.e. Abu Bakr).

7. Speaking slowly:

It is recommended that the voice should be slow and moderate, neither too fast nor too slow. It was reported that `A'ishah (may Allah be pleased with her) said that, "The Prophet used to not narrate traditions quickly one after another as you narrate quickly."⁽¹⁾

8. Women's talks should be polite and they should not be soft in speech. Women should not speak with men in a seductive way.

Second: Etiquette of listening

1. If someone is talking to you about something you know and he thinks that you have no idea about it, do not inform him that you know, lest you embarrass him.

Imam `Abdullah ibn Wahb al-Qurashi al-Masri said, "I used to listen carefully to the speech of a man, even though I knew this speech before the birth of this person."

You should also learn how to listen as you learn how to speak. You should also wait until the speaker ends his speech and look at his face during his talk.

1. Agreed upon.

2. Do not interrupt anyone's speech:

While someone is speaking, do not interrupt him for this is considered impoliteness and may lead to hatred.

Some wise men said, "Arguing bitterly or interrupting somebody is a way of bad behavior."

Etiquette of Bathroom

First: The place where you should relieve yourself

1. Avoiding the three acts that incur curses; to relieve yourself in watering places, in roads, or in places where people seek shade.

Mu'adh ibn Jabal (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "*Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree).*"⁽¹⁾

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*Fear the two things that bring curses.*" They asked, "What are the two things that bring curses, O Messenger of Allah?" He said, "*When a person relieves himself in the road where people walk or in the place where they seek shade.*"⁽²⁾

Additionally, to relieve yourself in places where people bask in the sunshine during winter is prohibited exactly like places of shade.

2. A person must not urinate into water especially in a stagnant pond:

Jabir (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) forbade anyone to urinate into stagnant water.⁽³⁾

1. Reported by Abu Dawud.

2. Reported by Abu Dawud.

3. Reported by Muslim.

Second: Etiquette that one should do

1. One should not enter the bathroom with anything bearing Allah's Name. By doing so, we respect Allah by not mentioning His Name in dirty places unless you had to.
2. Do not face or turn your back towards the *Qiblah* (the *Ka'bah*) when urinating or defecating:

The Messenger of Allah (peace be upon him) said, "*When any one of you sits down to answer the call of nature, he should not face the Qiblah or turn his back towards it.*"⁽¹⁾

Some scholars permit easing oneself while facing the *Qiblah* provided that there is a veil between him and the *Qiblah*.

3. When entering the toilet, one should say, "*O Allah, I seek refuge in You from male and female devils.*"⁽²⁾ Then he should enter with the left leg first.
4. When leaving the toilet, one should say, "*I seek Your (Allah) forgiveness.*" Then he should leave with the right leg first, according to `A'isha's narration.
5. A person should be hidden when answering the call of nature. Al-Mughirah ibn Shu`bah (may Allah be pleased with him and his father) said, "Once I was with the Prophet (peace be upon him) on a journey. He said, '*O Mughirah stay back, and the rest go forward,*' while I had a vessel of water. Immediately, I did so and they as well. Then the prophet (peace be upon him) went to relieve himself. When he returned, I intended to give him what he needed of the water. He was wearing a Roman *Jubbah* but it was too tight

1. Reported by al-Bukhari.

2. Reported by at-Tirmidhi.

to stretch out his hand. So, he stretched it out under the *Jubbah* then washed his face and hands, and wiped over his head and shoes."⁽¹⁾

6. To urinate while sitting is an act of Sunnah. Al-Miqdad ibn Shurayh ibn Hani reported that his father (may Allah be pleased with them) narrated that lady `A'ishah (may Allah be pleased with her) said, "Do not believe anyone who says that the Prophet (peace be upon him) passed urine while standing up. I have seen him urinate while sitting."⁽²⁾

If you had to urinate while standing, then it is permissible to do so. Hudhayfah (may Allah be pleased with him) said, "Once the Prophet (peace be upon him) came to the dumps of some people and urinated while standing. He then asked for water and then wiped over his shoes."⁽³⁾

If a man wants to urinate standing, he should avoid impurities and being watched. Here, there is no contradiction between `A'ishah's saying and the narration of Hudhayfah, for `A'ishah refers to the Prophet's habit.

7. He should not use his right hand in cleansing. Imam an-Nawawi said that there is a consensus among Muslim jurists that one should not wash his private parts, after relieving himself, with his right hand. However, the majority of scholars said that the prohibition force, here, is of a lesser degree (*Karahat Tanzeeh*) i.e. it is disliked and detestable but not absolutely prohibited or forbidden (*Karahat Tahreem*).

1. Reported by an-Nasa'i.

2. Reported by an-Nasa'i.

3. Agreed upon.

Abu Qatadah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When any one of you urinates, he should not hold his penis or cleanse it with his right hand; and (when drinking), he should not breathe into the vessel."⁽¹⁾

- 8 One should clean himself with water after going to the lavatory (*Istinja'*) or stones and other things (*Istijmar*). *Istinja'* is to wash the filth with water after answering the call of nature. *Istijmar* is to use small stones instead.

Papers and tissues may be used as well. But using bones or dung in wiping is forbidden because these are the food of the jinn.

Abu Hurayrah (may Allah be pleased with him) narrated that he used to carry a vessel for the Prophet (peace be upon him) to do *Wudu'* and clean himself after answering the call of nature. Whilst he was following him, he (the Prophet) asked, "Who is that?" He said, "I am Abu Hurayrah." He said, "Get me some stones so that I can use to clean myself, but do not bring me any bones or dung." So I brought him some stones, carrying them in the hem of my garment, and placed them by his side, then I went away. When he had finished, I came back and asked him, "What is wrong with bones and dung?" He said, "They are the food of the jinn."⁽²⁾

9. It is recommended to apply "*Istijmar* with an odd number of stones. The purpose of washing three times is to remove all filth and to purify the place. The least number of wiping is three times.

Salman narrated that the Prophet (peace be upon him) has forbidden us to face the *Qibla* at the time of excretion or urination,

1. Agreed upon.

2. Reported by al-Bukhari.

or cleansing with the right hand or with less than three pebbles, or with dung or bone.⁽¹⁾

If *Istijmar* caused purification at a number less than three times, the number should reach three. If it becomes purified after three times, the number, then, should remain odd.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If you use stones (*Istijmar*) to clean your private parts use an odd number."⁽²⁾

10. One should not talk while urinating:

Ibn `Umar (may Allah be pleased with him) narrated that a man passed by the Prophet (peace be upon him) while he was urinating, and greeted him. The Prophet (peace be upon him) did not return the greeting."⁽³⁾

1. Reported by Muslim.

2. Reported by Muslim.

3. Reported by Abu Dawud.

Abu Qatadah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When any one of you urinates, he should not hold his penis or cleanse it with his right hand; and (when drinking), he should not breathe into the vessel."⁽¹⁾

- 8 One should clean himself with water after going to the lavatory (*Istinja'*) or stones and other things (*Istijmar*). *Istinja'* is to wash the filth with water after answering the call of nature. *Istijmar* is to use small stones instead.

Papers and tissues may be used as well. But using bones or dung in wiping is forbidden because these are the food of the jinn.

Abu Hurayrah (may Allah be pleased with him) narrated that he used to carry a vessel for the Prophet (peace be upon him) to do *Wudu'* and clean himself after answering the call of nature. Whilst he was following him, he (the Prophet) asked, "Who is that?" He said, "I am Abu Hurayrah." He said, "Get me some stones so that I can use to clean myself, but do not bring me any bones or dung." So I brought him some stones, carrying them in the hem of my garment, and placed them by his side, then I went away. When he had finished, I came back and asked him, "What is wrong with bones and dung?" He said, "They are the food of the jinn."⁽²⁾

9. It is recommended to apply "*Istijmar* with an odd number of stones. The purpose of washing three times is to remove all filth and to purify the place. The least number of wiping is three times.

Salman narrated that the Prophet (peace be upon him) has forbidden us to face the *Qibla* at the time of excretion or urination,

1. Agreed upon.
2. Reported by al-Bukhari.

or cleansing with the right hand or with less than three pebbles, or with dung or bone.⁽¹⁾

If *Istijmar* caused purification at a number less than three times, the number should reach three. If it becomes purified after three times, the number, then, should remain odd.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If you use stones (*Istijmar*) to clean your private parts use an odd number."⁽²⁾

10. One should not talk while urinating:

Ibn `Umar (may Allah be pleased with him) narrated that a man passed by the Prophet (peace be upon him) while he was urinating, and greeted him. The Prophet (peace be upon him) did not return the greeting."⁽³⁾

1. Reported by Muslim.
2. Reported by Muslim.
3. Reported by Abu Dawud.

Etiquette of Entering and Leaving the Home

1. Etiquette of entering and leaving the home:

When you enter or leave your house, do not slam the door or let it be closed on its own. Instead, close the door gently. Lady `A'ishah (may Allah be pleased with her) narrated that the Messenger (peace be upon him) said, *"Whenever gentleness is applied to a matter, it increases its value. Should gentleness be removed, it discredits it."*⁽¹⁾

2. Etiquette of greeting one's family:

When you enter or leave your house, greet the household with the Muslim greeting "peace be upon you." It is the motto of Islam. It was reported that Anas (may Allah be pleased with him) said, "Allah's Messenger (peace be upon him) said to me, 'O my little son, when you enter unto your family, greet them, for blessings would be placed upon you and your family.'"⁽²⁾

Qatadah, an eminent second generation scholar, said, "If you enter your house, greet your family, for they are the worthiest to be greeted". Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said, *"When a person is*

in a gathering, he should greet. Should he decide to leave, he should greet. The fact is that the first greeting does not replace the last."⁽¹⁾

Notifying before entering:

When you enter your house, let those inside the house know before reaching them, so as not to scare them.

Abu `Ubaydah `Amir ibn `Abdullah ibn Mas`ud (may Allah be pleased with them all) said, "Whenever my father, `Abdullah ibn Mas`ud, entered the house, he would give notice and raise his voice so they were familiarized with him."

Imam Ahmad ibn Hanbal (may Allah have mercy on him) said, "When a man enters his house, it is desired that he clears his throat or taps the floor with his feet to warn the inhabitants of his entering."

On the authority of Jabir (may Allah be pleased with him), the Prophet of Allah (peace be upon him) said, *"I did not permit a person arriving home late unexpectedly from a journey to enter his home."*⁽²⁾

It means a traveler should not arrive suddenly as if he does not trust those at home and tries to find out a fault they are committing deliberately.

4. Etiquette of entering upon sleeping persons:

If one enters a place where people are resting or sleeping, he should ask for permission before entering and should act gently.

Jarir ibn `Abdullah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"One who is devoid of kindness is devoid of the good of everything."*⁽³⁾

1. Reported by at-Tirmidhi.

2. Agreed upon.

3. Reported by Muslim.

1. Agreed upon.

2. Reported by at-Tirmidhi.

Al-Miqdad in a lengthy *hadith* said, "It was our practice to set aside for the Prophet (peace be upon him) his share of the milk. He used to come at night and offer his greetings in a tone that would not disturb those persons who were sleeping, but was loud enough to be heard by those who were awake. The Prophet (peace be upon him) came as usual and offered his greetings according to his practice."⁽¹⁾

Etiquette of Walking

1. Waking moderately:

Almighty Allah says,

﴿And be moderate (or show no insolence) in your walking.﴾

(Luqman: 19)

The meaning of moderate walking:

- To walk moderately neither too slow nor too fast.
- To walk humbly.
- To walk while looking forward. It is not recommended to turn right and left while you are walking.

2. Removing litter from the road:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "A man passing along a road found a thorny branch leaning over the road and pushed it away. Allah appreciated his action and forgave his sins."⁽¹⁾

Also it was narrated that the Prophet (peace be upon him) said, "Removing a harmful thing from the road is an act of charity."⁽²⁾

1. Reported by Muslim.

1. Reported by Muslim.

2. Agreed upon.

3. Everyone's steps should be for the sake of Allah such as:

- Walking to maintain good relations with his kindred, or to obey parents.
- Walking to attend the assembly of knowledge.

On the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet (peace be upon him) said, "*The adultery of the legs is to walk.*"⁽¹⁾ (i.e. walking which Allah, the Almighty, has prohibited.)

4. Walking with the righteous and pious people and people of knowledge is an act of Sunnah. for one can benefit from their knowledge.

5. Walking to fulfill the needs and demands of other people:

It was reported that the Prophet would not disdain from walking with widows or with the poor to fulfill their needs.

It was narrated also that he (peace be upon him) said, "*The most beloved people to Allah are the most useful, and the most beloved deed to Allah is a feeling of happiness you bring to another Muslim.*" He also said, "*And whoever walks with his brother to fulfill his need until he fulfills it for him, Allah will make his foot firm the day feet will slip.*"⁽²⁾

On the Day of Judgment the wicked people will slip into the Hell-fire while passing across *Sirat* (the bridge). Some will pass over it like thunder, or some like lightning wind and others like fast horses.

6. Etiquette of walking with other people:

Ibn `Aqil said that the etiquette of walking with other people are:

- It is preferable for a group of people to walk behind the eldest as in prayer. Also, they can walk on both sides.

1. Agreed upon.

2. Reported by Ibn Abi ad-Dunya.

- Whoever walks with a man who is older than him or has more knowledge than him should walk on his right as if he is an Imam in prayer.
- If they are equal, he should leave the left side free to allow him to spit or blow his nose on the left side.

7. Walking to mosques:

It was narrated that `Abdullah ibn Abi Qatadah narrated on the authority of his father (may Allah be pleased with them),

"When you come for prayer, there should be tranquility upon you. Pray (along with the Imam) what you can find and complete what preceded you."⁽¹⁾

It is worth mentioning, to illustrate, that going to attend the Friday and `Id Prayers while walking is better than going while riding. We derived this rule from the Prophet's *hadith*,

"Whoever takes a bath on Friday, goes early while walking not riding, approaches the Imam and listens attentively (to the sermon) his steps will be counted as the deed of a year."⁽²⁾

If the distance between one's house and the mosque is too long, then it is better to ride till he reaches the nearest place to the mosque. Then he can walk until he reaches the mosque.

- Steps should be as short as possible on one's way to the mosque. One step to the mosque removes a sin and the other raises his status.
- On his way to perform the `Id prayer, one should go from one road and use a different one when he returns.

1. Agreed upon.

2. Reported by an-Nasa'i.

- One should not run to attend congregational prayers in the mosque on time, for the Prophet (peace be upon him) forbade this.

The virtues of going to the mosque:

- It was narrated that Yazid ibn Abi Maryam said, "Ubadah ibn Rafi caught up with me while I was walking to offer the Friday Prayer then he said, 'O Yazid, be happy, for your steps are for the sake of Allah.'"

- As for the verse of the Holy Qur'an that reads,

﴿And We record that which they send before (them), and their traces.﴾

(Yasin: 12)

Mujahid interprets the word "their traces" as "their steps taken to the mosques for the five compulsory congregational prayers", for the Friday prayer and all other good acts that they did.

Abu Musa (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

"The most eminent among human beings (as a recipient of reward (is one) who lives farthest away, and who has to walk the farthest distance, and he who waits for the prayer to observe it along with the Imam, his reward is greater than one who prays (alone) and then goes to sleep."⁽¹⁾

- Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"For him who performs his ablutions at home and then walks to the mosque, one single step of his wipes out a sin, and another step raises his status."

1. Agreed upon.

8. Walking during prayer:

- One will be rewarded for a step made out of completing the row while praying. To take a couple of steps during prayer, to open a door is permissible provided that one goes in the same direction of the *Qiblah*.

`A'ishah (may Allah be pleased with her) narrated, "While the Prophet (peace be upon him) was performing voluntary prayer at home, I came and knocked on the door. He walked to the door (either on left or right) and opened it then resumed the prayer."⁽¹⁾

9. Walking during Pilgrimage:

- Walking during performing the rituals of the Pilgrimage should be slowly in the last four circuits of *Tawaf*. A pilgrim should walk at a normal pace during the last four circuits. However, one should walk quickly but with small steps during the first three circuits of *Tawaf*. The last type of walking is called *ar-Ramal*.
- Walking to throw the pebbles backward and forward.

It was narrated that the Prophet (peace be upon him) would throw the pebbles backward and forward.

10. Walking during funerals:

- Al-Mughirah ibn Shu`bah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "A rider should go behind the bier, and those on foot should walk behind it, in front of it, on its right and on its left keeping near it."⁽²⁾
- Walking during funerals should be as quickly as possible.

1. Reported by Ahmad.

2. Reported by Abu Dawud.

- One should not walk wearing his shoes between graves. Once the Prophet saw a man walking in shoes between graves. Hereupon the Prophet (peace be upon him) said, "O man, wearing the shoes! Take off your shoes."⁽¹⁾
- Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Whoever follows a funeral procession and offers the prayer for the deceased, will get one Karat of reward. And whoever follows it and remains with it until the body is buried, will get two karats of reward, the least of which is equal in weight to 'Mount Uhud' or he said 'one of them is like Uhud.'"⁽²⁾

11. Insolent walking is forbidden:

Almighty Allah says, in the narration of Luqman's advice to his son,

And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass. ﴿

(Luqman: 18-19)

Allah (Exalted be He) also says,

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. All the bad aspects of these (the above mentioned things) are hateful to your Lord. ﴿

(Al-Isra': 37-38)

1. Reported by Abu Dawud.

2. Reported by Abu Dawud.

The arrogant is he who walks pompously and who boasts over others. It was narrated that the Prophet (peace be upon him) said, "While a man was walking in a robe, self-conceited, with his hair well-groomed, Allah caused the earth to swallow him up and he will go on sinking into it until the Day of Judgment." In fact, this will be the punishment of every arrogant person until the Day of Resurrection.

Almighty Allah says,

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. ﴿

(Al-Furqan: 63)

12. To pretend frailty while walking is forbidden:

When one walks taking deliberate slow steps, pretending to have no voice. He also behaves as if he is a sincere worshipper and a man who is about to die because of his worshipping. But this is considered a type of hypocrisy. Once, when `Umar ibn al-Khattab saw a man walking while pretending that he is about to die, he beat him with a lash violently saying, "Do not make our religion so difficult for us. May Allah destroy you!" Another time, `Umar saw a man walking while he bowing his head. he rebuked him saying, "O man, raise your head; Islam is not ill."

13. It is forbidden to drag the feet while walking:

`Ali ibn Abi Talib (may Allah be pleased with him) said, "When the Prophet (peace be upon him) walked he would walk briskly as if descending a slope." Ibn al-Qayyim (may Allah have mercy on him) explains this saying, "The best way of walking is like the

Prophet's (peace be upon him) way of walking, to lift your feet up while walking and put them down in a straight forward manner."

14. It is forbidden to walk while wearing one shoe only:

It is forbidden to walk wearing one shoe when it is lost or worn out. It was said that this is a Satanic behavior. The Prophet (peace be upon him) said,

"None of you should walk wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."⁽¹⁾

Describing the walking of the Prophet

- The Companions would walk in front of the Prophet (peace be upon him) and the Angels would guard his back.
- He (peace be upon him) would also walk while wearing his shoes and sometimes barefooted.

The feminine walk

Woman's walking differs from man's:

- The woman should walk by the side of the road while the man walks in the middle.
- She should walk politely like that of the daughter of the Prophet Shu`ayb when she came to Prophet Musa (peace be upon him). The Qur'an narrates the story saying,

﴿Then there came to him one of the two women, walking shyly.﴾
(Al-Qasas: 28)

1. Reported by Muslim.

The prohibited types of walking:

1. To walk too slowly as if you are going to die.
2. Hurling as the frivolous camel in which every part of the body moves. This type of walking is prohibited also. It was said that it is a sign of insanity, particularly if a man looked left and right frequently.
3. Prancing.
4. To walk backward.
5. Swaggering, i.e. to walk arrogantly.

The permissible kinds of walking:

1. To walk in humility and sedateness; this is how Allah's slaves walk as described in the following verse. Allah says,

﴿And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.﴾

(Al-Furqan: 63)

2. *As-Sa`y*.⁽¹⁾
3. *Ar-Ramal*: to walk very quickly, faster than in *Sa`y*. It was narrated that `Abdullah ibn `Umar would walk quickly (do *Ramal*) during his circumambulation of arrival to the *Ka`bah* (*Tawaf al-Qudum*) and the Prophet (peace be upon him) also used to do so.
4. *An-Nasalan* (easy running): It was narrated that the pedestrians complained to the Prophet (peace be upon him) about the long distance of walking during the Farewell Pilgrimage from `Arafah to

1. To walk and move quickly.

Prophet's (peace be upon him) way of walking, to lift your feet up while walking and put them down in a straight forward manner."

14. It is forbidden to walk while wearing one shoe only:

It is forbidden to walk wearing one shoe when it is lost or worn out. It was said that this is a Satanic behavior. The Prophet (peace be upon him) said,

"None of you should walk wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."⁽¹⁾

Describing the walking of the Prophet

- The Companions would walk in front of the Prophet (peace be upon him) and the Angels would guard his back.
- He (peace be upon him) would also walk while wearing his shoes and sometimes barefooted.

The feminine walk

Woman's walking differs from man's:

- The woman should walk by the side of the road while the man walks in the middle.
- She should walk politely like that of the daughter of the Prophet Shu'ayb when she came to Prophet Musa (peace be upon him). The Qur'an narrates the story saying,

﴿Then there came to him one of the two women, walking shyly.﴾

(Al-Qasas: 28)

1. Reported by Muslim.

The prohibited types of walking:

1. To walk too slowly as if you are going to die.
2. Hurling as the frivolous camel in which every part of the body moves. This type of walking is prohibited also. It was said that it is a sign of insanity, particularly if a man looked left and right frequently.
3. Prancing.
4. To walk backward.
5. Swaggering, i.e. to walk arrogantly.

The permissible kinds of walking:

1. To walk in humility and sedateness; this is how Allah's slaves walk as described in the following verse. Allah says,

﴿And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.﴾

(Al-Furqan: 63)

2. *As-Sa'y*.⁽¹⁾
3. *Ar-Ramal*: to walk very quickly, faster than in *Sa'y*. It was narrated that `Abdullah ibn `Umar would walk quickly (do *Ramal*) during his circumambulation of arrival to the *Ka'bah* (*Tawaf al-Qudum*) and the Prophet (peace be upon him) also used to do so.
4. *An-Nasalan* (easy running): It was narrated that the pedestrians complained to the Prophet (peace be upon him) about the long distance of walking during the Farewell Pilgrimage from `Arafah to

1. To walk and move quickly.

Muzdalifah and from Muzdalifah to Mina and vice versa, hereupon the Prophet (peace be upon him) advised them to do *an-Nasalan*.

Etiquette of Using the Road

Abu Sa'id al-Khudri (may Allah be pleased with him) narrated that the Prophet (peace upon him) said, "*Beware! Avoid sitting on roads.*" The people said, "We only have them for gathering places." The Prophet (peace be upon him) said, "*If you have to sit there, then observe the rights of the way.*" They asked, "What are the rights of the road?" He (peace be upon him) said, "*To lower your gaze (on seeing what is illegal to look at), remove harmful objects, greet back, enjoin good and forbid wrong.*"⁽¹⁾

The etiquette of the road, represented in the previous *hadith*, is as follow:

1. Lowering one's gaze:

Lowering one's gaze is an order for both males and females, Allah says,

﴿Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things).﴾

(An-Nur: 30-31)

1. Agreed upon.

2. Refraining from harming others:

`Abdullah ibn `Amr ibn al-`As (may Allah be pleased with them all) narrated that the Prophet (peace be upon him) said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (emigrant) is the one who refrains from what Allah has forbidden."⁽¹⁾

Also, Abu Dharr (may Allah be pleased with him) narrated, "I asked the prophet (peace be upon him), 'What is the best thing to do?' He (peace be upon him) replied, 'To believe in Allah and to fight for His Cause.' I then asked, 'What is the best kind of manumission (of slaves)?' He replied, 'The manumission of the most expensive slave and the most beloved by his master.' I said, 'If I cannot afford to do that?' He said, 'Help the weak or do good for a person who cannot work for himself.' I said, 'If I cannot do that?' He said, 'Refrain from harming others for this will be regarded as a charitable deed for your own good.'"⁽²⁾

3. Greeting back:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Five are the rights of a Muslim over his brother: greeting back, visiting him in illness, following his funeral, accepting his invitation, and saying 'Yarhamukumullah' (may Allah have mercy on you), when he says 'Al-Hamdu Lillah' (praise be to Allah) after sneezing."⁽³⁾

-
1. Agreed upon.
 2. Agreed upon.
 3. Agreed upon.

4. Enjoining good and forbidding evil:

Allah says,

﴿You [true believers in Islamic Monotheism, and real followers of Prophet and his Sunnah] are the best of peoples ever raised up for humankind; you enjoin al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah ...﴾

(Al `Imran: 110)

Qays ibn Abi Hazim ibn Abi Bakr as-Siddiq was reciting the following verse,

﴿O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.﴾

(Al-Ma'idah: 105)

And said, "O people, you recite this verse and I heard the Prophet (peace be upon him) saying, 'If people do not guide the wrong-doer to the right way, they may be punished by Allah.'"⁽¹⁾

5. Giving direction:

According to the narration of Abu Hurayrah, in the story of those who asked the Prophet (peace be upon him) about the rights of the road, the Prophet (peace be upon him) said, "And to guide the inquirer to the direction."⁽²⁾

-
1. Reported by Ibn Majah.
 2. Reported by Abu Dawud.

Additionally, Anas ibn Malik (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) told us a *hadith* that we had never been pleased by anything, since we embraced Islam, like the way we were pleased by this *hadith*, he (peace be upon him) said,

"The believer will be rewarded for: removal of what is harmful from the road, giving direction, interpreting the words of the one who cannot speak fluently, and giving some milk as a gift."⁽¹⁾

6. Removing harmful objects from the road:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Iman (faith) has over seventy branches, the most excellent of which is the declaration: 'None has the right to be worshipped but Allah'; and the least of which is the removal of a harmful object from the road, and modesty is a branch of Iman."⁽²⁾

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Sadaqah (charity) is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqah; and assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqah; and a good word is a Sadaqah; and every step that you take towards prayer is a Sadaqah, and removing of harmful things from the road is a Sadaqah."⁽³⁾

1. It is a weak *hadith*.

2. Agreed upon.

3. Agreed upon.

7. Prohibition of answering the call of nature in roads or in shadowy places:

The Prophet (peace be upon him) prohibited relieving one's nature in the middle of the road or in shadowy places in which people may sit down to protect themselves from the sun.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*Beware of the two things that provoke cursing.*" The companions asked, "O Prophet of Allah what are they?" He said, "*To answer the call of nature in the middle of the road or in shadowy places.*"

8. Men walk in the middle of the road:

Women can use both sides of the road to walk in and leave its middle for men so as not to mingle together and to prevent harassment.

Hamzah ibn Abi Usayd al-Ansari narrated that his father said, "I heard the Apostle of Allah (peace be upon him) saying, when he was coming out of the mosque, and men and women were mingled in a road, '*Draw back, for you must not walk in the middle of the road; keep to the sides of the road.*' Then women kept so close to the wall that their garments were rubbing against it."⁽¹⁾

9. Helping anyone to board his means of transportation or loading his luggage:

If you see someone trying to get in the car but finding it hard to do so, then the Muslim ought to help him get in or carry his luggage to the vehicle. This is considered an act of charity.

1. Reported by Abu Dawud.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Sadaqah (charity) is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqah. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqah; and a good word is a Sadaqah; and every step that you take towards prayer is a Sadaqah, and removing of harmful things from the road is a Sadaqah."

Etiquette of Traveling

1. Saying good-bye to the traveler and wishing him good:

Ibn `Abd al-Barr said, "If any of you traveled, then he should say good-bye to his family and brothers for their supplication is truly blessed by Allah."

2. The traveler should say good-bye to his kin and the one returning from a trip should be welcomed by his kin:

Ash-Sha`bi said, "It is part of the *Sunnah* that if someone came from a trip, his brothers and friends should welcome him and if he was departing and traveling away he should say good-bye to them and be blessed by their supplications."

3. Traveling alone is disliked:

`Abdullah ibn `Umar narrated that the Prophet (peace be upon him) said,

"If the people knew what I know about traveling alone, then nobody would travel alone at night."⁽¹⁾

Al-Khattabi said, "If the one traveling alone died on the way then no one will wash, prepare or bury him and no one will be present to know his will concerning his money and to go to his family and tell them about his death. If the number of travelers was

1. Reported by al-Bukhari.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Sadaqah (charity) is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqah. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqah; and a good word is a Sadaqah; and every step that you take towards prayer is a Sadaqah, and removing of harmful things from the road is a Sadaqah."

Etiquette of Traveling

1. Saying good-bye to the traveler and wishing him good:

Ibn `Abd al-Barr said, "If any of you traveled, then he should say good-bye to his family and brothers for their supplication is truly blessed by Allah."

2. The traveler should say good-bye to his kin and the one returning from a trip should be welcomed by his kin:

Ash-Sha`bi said, "It is part of the *Sunnah* that if someone came from a trip, his brothers and friends should welcome him and if he was departing and traveling away he should say good-bye to them and be blessed by their supplications."

3. Traveling alone is disliked:

`Abdullah ibn `Umar narrated that the Prophet (peace be upon him) said,

"If the people knew what I know about traveling alone, then nobody would travel alone at night."⁽¹⁾

Al-Khattabi said, "If the one traveling alone died on the way then no one will wash, prepare or bury him and no one will be present to know his will concerning his money and to go to his family and tell them about his death. If the number of travelers was

1. Reported by al-Bukhari.

three, then they should co-operate and exchange tasks and they would exchange guarding shifts as well as they will be able to pray together in congregation."

4. Prohibition of taking a dog or a bell on a journey:

The Prophet (peace be upon him) prohibited taking a dog or a bell along on a trip.

Abu Hurayrah narrated that the Prophet (peace be upon him) said, "*Angels do not accompany the travelers who have a dog or a bell.*"⁽¹⁾

5. Prohibition of women traveling alone without a *Mahram* (unmarriageable kin):

Scholars differed about the ruling of a woman traveling without a *Mahram*. There are two opinions in this issue, the first one prohibits the woman from traveling with no *Mahram* for it may result in hardships for herself and other men around her. This view was supported by Ibrahim an-Nakh'i, al-Hasan al-Basri, Abu Hanifah and those who follow him, Ahmad ibn Hanbal, Is-haq and Abu Thawr.

Abu Hurayrah narrated that the Prophet (peace be upon him) said,

"It is not permissible for a woman who believes in Allah and in the Last Day to embark on a journey which lasts for one day and night without a Mahram."⁽²⁾

The second opinion is the permissibility of a woman to travel with no *Mahram* but with a safe company. This opinion was supported by the following scholars (Ibn Sirin, 'Ata', az-Zahri, Qatadah, al-Hakam ibn 'Utaybah, al-Awza'i, Malik, ash-Shafi'i,

1. Reported by Muslim.

2. Agreed upon.

and in a narration of Ahmad chosen by Imam Ibn Taymiyah (may Allah send his mercy upon all of them)

In his book *Al-Ikhtiyarat*, Ibn Taymiyah said, "Every safe woman can perform her pilgrimage with no *Mahram*." Abu al-'Abbas said, "This is only applicable to journeys of a good cause."

Az-Zahri said, "It was mentioned in 'A'ishah's presence that a woman should not travel without a *Mahram*. She said, 'But not all women can find a *Mahram*.'"

Nafi', the servant of ibn 'Umar said, "Some women used to travel with 'Abdullah ibn 'Umar and they were not accompanied by a *Mahram*." Furthermore, because of today's safe facilities and the security guaranteed in planes this makes journeys easier and shorter and accidents in planes are rare. Although rare incidents cannot be generalized.

As for the traveling of a woman alone without a *Mahram* or safe company, like driving alone in the desert, it is not permissible, because the car may break down while she is alone in the middle of the desert.

6. Traveling on Thursday morning is recommended:

The Prophet (peace be upon him) used to go out on a journey on Thursday mornings. Ka'b ibn Malik (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) went out for the battle of Tabuk on Thursday morning. He liked to travel on Thursday mornings."⁽¹⁾

1. Reported by al-Bukhari.

three, then they should co-operate and exchange tasks and they would exchange guarding shifts as well as they will be able to pray together in congregation."

4. Prohibition of taking a dog or a bell on a journey:

The Prophet (peace be upon him) prohibited taking a dog or a bell along on a trip.

Abu Hurayrah narrated that the Prophet (peace be upon him) said, "*Angels do not accompany the travelers who have a dog or a bell.*"⁽¹⁾

5. Prohibition of women traveling alone without a *Mahram* (unmarriageable kin):

Scholars differed about the ruling of a woman traveling without a *Mahram*. There are two opinions in this issue, the first one prohibits the woman from traveling with no *Mahram* for it may result in hardships for herself and other men around her. This view was supported by Ibrahim an-Nakh'i, al-Hasan al-Basri, Abu Hanifah and those who follow him, Ahmad ibn Hanbal, Is-haq and Abu Thawr.

Abu Hurayrah narrated that the Prophet (peace be upon him) said,

"It is not permissible for a woman who believes in Allah and in the Last Day to embark on a journey which lasts for one day and night without a Mahram."⁽²⁾

The second opinion is the permissibility of a woman to travel with no *Mahram* but with a safe company. This opinion was supported by the following scholars (Ibn Sirin, 'Ata', az-Zahri, Qatadah, al-Hakam ibn 'Utaybah, al-Awza'i, Malik, ash-Shafi'i,

1. Reported by Muslim.

2. Agreed upon.

and in a narration of Ahmad chosen by Imam Ibn Taymiyah (may Allah send his mercy upon all of them)

In his book *Al-Ikhtiyarat*, Ibn Taymiyah said, "Every safe woman can perform her pilgrimage with no *Mahram*." Abu al-'Abbas said, "This is only applicable to journeys of a good cause."

Az-Zahri said, "It was mentioned in 'A'ishah's presence that a woman should not travel without a *Mahram*. She said, 'But not all women can find a *Mahram*.'"

Nafi', the servant of ibn 'Umar said, "Some women used to travel with 'Abdullah ibn 'Umar and they were not accompanied by a *Mahram*." Furthermore, because of today's safe facilities and the security guaranteed in planes this makes journeys easier and shorter and accidents in planes are rare. Although rare incidents cannot be generalized.

As for the traveling of a woman alone without a *Mahram* or safe company, like driving alone in the desert, it is not permissible, because the car may break down while she is alone in the middle of the desert.

6. Traveling on Thursday morning is recommended:

The Prophet (peace be upon him) used to go out on a journey on Thursday mornings. Ka'b ibn Malik (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) went out for the battle of Tabuk on Thursday morning. He liked to travel on Thursday mornings."⁽¹⁾

1. Reported by al-Bukhari.

On the narration of Ahmad, Ka'b ibn Malik said, "Whenever the Prophet (peace be upon him) went out on a journey he would go on Thursdays."

7. Supplication for the traveler:

Quz'ah said, "Ibn 'Umar told me once, 'Let me say farewell to you the way the Prophet (peace be upon him) said farewell to me.' He said, 'I trust Allah with your religion, family, money and the ends of your deeds.'"⁽¹⁾

Abu Hurayrah (may Allah be pleased with him) narrated that a man once intended to travel. Then he went to the Prophet (peace be upon him) and said, "O Prophet of Allah, advise me." The Prophet said, "I advise you to fear Allah and say Takbir (i.e. to say Allah is Greatest), when you come across a high place." When the man went away the Prophet supplicated for him saying, "O Allah, make his journey short and easy."⁽²⁾

8. Supplication of traveling:

• Supplication of riding means of transportation:

It was narrated that a mount was brought to 'Ali ibn Abi Talib (may Allah be pleased with him). When he put his foot in the stirrup, he said, "In the Name of Allah." When he had settled himself on its back, he recited, "All praise belongs to Allah Who has made this subservient to us, for we had not the strength to overpower it; and to our Lord shall we turn." He then recited thrice, "Praise be to Allah," and, "Allah is the Greatest." Then he said, "You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins." Then he smiled. He was asked, "Why have you

1. Reported by Abu Dawud.

2. Reported by al-Bukhari.

smiled, O Commander of the Believers?" He replied, "I saw the Messenger of Allah (peace be upon him) doing the same. I (i.e. 'Ali) asked him (peace be upon him) why he smiled. He (peace be upon him) said, 'Your Lord, Glorious be He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allah Alone can forgive sins.'"⁽¹⁾

• The Prophet's supplications on traveling:

The Prophet (peace be upon him) used to say,

"O Allah, we ask You for Birr (righteousness) and Taqwa (piety) in this journey, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of heart and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family."⁽²⁾

• The Prophet's supplication when returning:

Upon returning, the same supplication is recited with the following addition:

"We return, repent, worship and praise our Lord."⁽³⁾

• Ibn 'Umar narrated that whenever the Prophet (peace be upon him) returned from Hajj or 'Umrah, or ascended a height or hill, he would recite thrice, "Allahu Akbar (Allah is the Greatest)." Then he would say, "None is worthy to be worshipped but Allah, Who has no partner, to Whom the sovereignty belongs, to Whom all praise is due,

1. Reported by Dawud.

2. Reported by Muslim.

3. Reported by Muslim.

On the narration of Ahmad, Ka'b ibn Malik said, "Whenever the Prophet (peace be upon him) went out on a journey he would go on Thursdays."

7. Supplication for the traveler:

Quz'ah said, "Ibn 'Umar told me once, 'Let me say farewell to you the way the Prophet (peace be upon him) said farewell to me.' He said, 'I trust Allah with your religion, family, money and the ends of your deeds.'"⁽¹⁾

Abu Hurayrah (may Allah be pleased with him) narrated that a man once intended to travel. Then he went to the Prophet (peace be upon him) and said, "O Prophet of Allah, advise me." The Prophet said, "I advise you to fear Allah and say Takbir (i.e. to say Allah is Greatest), when you come across a high place." When the man went away the Prophet supplicated for him saying, "O Allah, make his journey short and easy."⁽²⁾

8. Supplication of traveling:

• Supplication of riding means of transportation:

It was narrated that a mount was brought to 'Ali ibn Abi Talib (may Allah be pleased with him). When he put his foot in the stirrup, he said, "In the Name of Allah." When he had settled himself on its back, he recited, "All praise belongs to Allah Who has made this subservient to us, for we had not the strength to overpower it; and to our Lord shall we turn." He then recited thrice, "Praise be to Allah," and, "Allah is the Greatest." Then he said, "You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins." Then he smiled. He was asked, "Why have you

1. Reported by Abu Dawud.

2. Reported by al-Bukhari.

smiled, O Commander of the Believers?" He replied, "I saw the Messenger of Allah (peace be upon him) doing the same. I (i.e. 'Ali) asked him (peace be upon him) why he smiled. He (peace be upon him) said, 'Your Lord, Glorious be He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allah Alone can forgive sins.'"⁽¹⁾

• The Prophet's supplications on traveling:

The Prophet (peace be upon him) used to say,

"O Allah, we ask You for Birr (righteousness) and Taqwa (piety) in this journey, and we ask You for deeds which please You. O Allah, facilitate our journey and let us cover its distance quickly. O Allah, You are the Companion on the journey and The Successor over the family, O Allah, I take refuge with You from the difficulties of travel, from having a change of heart and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family."⁽²⁾

• The Prophet's supplication when returning:

Upon returning, the same supplication is recited with the following addition:

"We return, repent, worship and praise our Lord."⁽³⁾

• Ibn 'Umar narrated that whenever the Prophet (peace be upon him) returned from Hajj or 'Umrah, or ascended a height or hill, he would recite thrice, "Allahu Akbar (Allah is the Greatest)." Then he would say, "None is worthy to be worshipped but Allah, Who has no partner, to Whom the sovereignty belongs, to Whom all praise is due,

1. Reported by Dawud.

2. Reported by Muslim.

3. Reported by Muslim.

and Who is Able to do all things. We are those who return (in safety), feel penitence, worship Allah, prostrate before our Lord and praise Him. Allah has fulfilled His Promise, helped His slave (i.e. Muhammad, peace be upon him) and He Alone vanquished the Clans].⁽¹⁾

- Remembrance upon ascending a height or when climbing down to a valley:

Ibn `Umar (may Allah be pleased with him) narrated that whenever the Prophet (peace be upon him) and his army ascended a height, they would proclaim, "Allah is the Greatest," and when they climbed down, they would proclaim, "Praise be to Allah."⁽²⁾

- Supplication of entering a village or a country:

Ibn al-Qayyim said, "Whenever the Prophet (peace be upon him) was about to enter a village or a city he used to say,

'O Allah, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.'"

9. Supplication upon entering a place:

It is favorable for a traveler to seek refuge in Allah from every evil creature upon entering any place for any purpose such as sleeping, eating, or easing himself. Khawalah bint Hakim as-Salamiyyah (may Allah be pleased with her) said, "I heard the Prophet (peace be upon him) say,

1. Reported by al-Bukhari and Muslim.
2. Reported by Abu Dawud.

"Whoever enters a place should say, 'I take refuge in Allah's perfect words from the evil that He has created.' No harm will befall him until he leaves that place."⁽¹⁾

10. It is recommended for a traveler to invoke Allah for himself, his family and the people he loves:

It is favorable for the traveler to supplicate for himself, his parents, his family and every one he pleases. He should choose the comprehensive forms of *Du`a'* with humility and persistence for a traveler's *Du`a'* will be answered and it is a golden chance to be seized. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Three Du`a's will be answered: that of a father, that of a traveler and that of a person who has been wronged."⁽²⁾

11. Voluntary prayers during the journey:

It is an act of the *Sunnah* that one should perform voluntary prayers on one's vehicle or means of transportation, for the Prophet (peace be upon him) used to do so. During voluntary prayer, it is not obligatory to face the *Qiblah*, while riding because it may be difficult.

Ibn `Umar (may Allah be pleased with him) narrated that the Prophet used to offer the optional prayer on the back of his mount facing any direction and also used to pray the *Witr* on it but never offered the compulsory prayer on it.⁽³⁾

1. Reported by Muslim.
2. Reported by Abu Dawud.
3. Reported by al-Bukhari and Muslim.

12. It is desirable to gather people at times of settling down and offering a meal:

When some of you travel on a journey, it is preferred to gather in the place they settle in and eat together for the blessings of Allah envelop them all.

Abu Tha'labah al-Khashni (may Allah be pleased with him) narrated that when the people encamped, they scattered in the glens and Wadis. The Apostle of Allah (peace be upon him) said, "*Your scattering in these glens and wadis is only of the devil.*" They afterwards kept close together when they encamped to such an extent that it used to be said that if a cloth were spread over them, it would cover them all.

Moreover, gathering at the time of a meal may lead to the bestowing of Allah's blessings upon the gatherers.

Wahshi ibn Harb (may Allah be pleased with him) narrated on the authority of his father and grandfather that the companions (may Allah be pleased with them all) said, "O Prophet of Allah, we eat but we do not become full." He (peace be upon him) replied, "*Do you eat separately?*" They replied, "Yes." He said, "*When eating, gather and remember Allah before eating so Allah will invoke his blessings upon it.*"⁽¹⁾

13. It is desirable to return home soon after the accomplishment of a task:

It is recommended for a traveler to return from his journey as soon as he accomplishes the task and not to stay away from his family for too long.

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said,

1. Reported by Abu Dawud.

"Traveling is a torment because it deprives a traveler of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly."⁽¹⁾

The *hadith* shows it is disliked to leave the family for too long for no reason, and shows the desirability of rushing back to where his family is.

14. It is disliked to return to one's family, especially the wife, at night:

The reason behind this is that if the wife did not prepare herself to meet her husband, then he would not see anything he dislikes about her.

Jabir ibn `Abdullah (may Allah be pleased with both of them) narrated that the Prophet (peace be upon him) forbade that a man returns to his wife at night. According to the report of Muslim, Jabir ibn `Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "*If one of you comes (back from a journey) at night, he should not enter his house as a night visitor (but should wait), until a woman whose husband has been away from the house has removed the hair from her private parts, and a woman with disheveled hair has combed her hair.*" Also, Muslim reported that Prophet (peace be upon him) forbade that a man should come to his family like (an unexpected) night visitor doubting their fidelity and spying into their lapses.⁽²⁾

15. It is recommended to perform two *Rak'ahs* in the mosque upon entering the city:

When the Prophet (peace be upon him) would return from a journey, he used to pray two *Rak'ahs* in the mosque first.

1. Reported by al-Bukhari and Muslim.

2. Reported by al-Bukhari and Muslim.

Ka'b ibn Malik (may Allah be pleased with him) narrated that whenever the Prophet (peace be upon him) returned from a journey in the forenoon, he would pray two *Rak'ahs* before he even settled down.⁽¹⁾

1. Reported by al-Bukhari and Muslim.

Etiquette of Visiting a Mosque

`Uthman ibn `Affan (may Allah be pleased with him) narrated that he heard the Prophet (peace be upon him) say,

"He who performed ablution for prayer and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah would pardon his sins."⁽¹⁾

First: General etiquette of visiting mosques

1. It is recommended to go to mosques early:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zhuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of 'Isha' and Fajr prayers in congregation, they would come to offer them even if they had to crawl."⁽²⁾

1. Reported by Muslim.

2. Reported by al-Bukhari.

2. It is recommended to walk humbly and peacefully on the way to perform prayers in the mosque:

Abu Qatadah (may Allah be pleased with him) said, "We were praying with the Prophet (peace be upon him) when we heard the clamoring of some men. When they had prayed, the Prophet inquired, 'What was the matter with you?' They answered, 'We were hurrying for the prayer.' He said, 'Do not do that. When you come to the prayer come in peace and calm, and pray what you can with congregation and complete what you have missed.'"⁽¹⁾

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"When you hear the Iqamah, proceed to the prayer with calm and dignity and do not rush. Pray what you can (with congregation) and complete what you missed."⁽²⁾

3. Supplicating to Allah on the way to perform prayers:

In a *hadith* narrated by Mabit ibn `Abbas when he was in his aunt's house, Maymunah, (may Allah be pleased with them all) said, "...then Bilal came and the Prophet (peace be upon him) told him to call for prayer, so he (peace be upon him) asked Allah saying,

'O Allah, establish light in my heart, light in my sight, light in my hearing, light on my right, light on my left, light above me, light underneath me, light in my front and behind me and light for my self.'⁽³⁾

1. Reported by al-Bukhari and Muslim.
2. Reported by al-Bukhari and Muslim.
3. Reported by Muslim.

4. Supplicating to Allah when entering the mosque and when leaving:

Abu Hamid and Abu Usayd (may Allah be pleased with both of them) narrated that the Prophet (peace be upon him) said,

"When one of you enters the mosque let him salute the Prophet and say, 'O Allah, open the gates of your mercy for me, when he gets out let him say, O Allah I implore you to provide me with your favors.'"⁽¹⁾

`Abdullah ibn `Amr ibn al-`As (may Allah be pleased with both of them) said, "The Prophet (peace be upon him) used to say when entering the mosque,

'I seek refuge in Allah, the Great, in His glorious Face and in His old sovereignty from the accursed Satan.'⁽²⁾

5. It is desirable to enter the mosque with the right leg and leave with the left one:

Anas (may Allah be pleased with him) said about the Sunnah of entering the mosque, it is Sunnah to enter Mosque with the right leg and leave with the left one.

6. It is recommended to perform two *Rak`ahs* when entering the mosque:

It is recommended to perform two *Rak`ahs* once one has entered the mosque which is called "the greeting of the mosque". It is narrated in a *hadith* of Abu Qatadah as-Salami (may Allah be pleased with him) that the Prophet (peace be upon him) said, "Whenever you enter the mosque pray two *Rak`ahs* before sitting down."⁽³⁾

1. Reported by Muslim.
2. Reported by Abu Dawud.
3. Reported by al-Bukhari and Muslim.

7. It is recommended to perform prayer in different parts of the mosque:

Sheikh as-Saduq narrated that Imam as-Sadiq said, "Visit the mosques for they are the houses of Allah on Earth. Whoever comes to it purified Allah will purify him from his sins and wipe them away and write his name among His visitors, so pray therein more often and supplicate Allah. Pray in different parts of the mosque for every part will testify that you prayed there on the Day of Judgment."⁽¹⁾

8. Permissibility of lying down in the mosque:

It is permissible to lie down in the mosque for Prophet Muhammad (peace be upon him) lay down in the mosque putting one leg over the other.

`Abdullah ibn Zayd ibn `Asim (may Allah be pleased with him) saw the Prophet (peace be upon him) lying down in the mosque putting one leg over the other.

Ibn Shihab on the authority of Sa'id ibn al-Musayyab said, "'Umar and `Uthman used to do that."⁽²⁾

9. Permissibility of sleeping in a mosque:

It is permissible to sleep in a mosque for those who have to do that, *as-Suffah* people⁽³⁾ (may Allah be pleased with all of them) used to sleep in the mosque.⁽⁴⁾

Ibn `Umar (may Allah be pleased with both of them) used to pray in the mosque before he got married. Nafi' said, "'Abdullah

1. *Al-Hada'iq An-Nadira*, vol. 7, p. 276.

2. Reported by al-Bukhari and Muslim.

3. *As-Suffah* people are very poor people and they were used to eat and sleep in the mosque of the Prophet.

4. Reported by al-Bukhari.

ibn `Umar told me that he used to sleep in the mosque of the Prophet (peace be upon him) when he was single."

10. Prohibition of visiting the mosque for those who have eaten garlic or onion and the like:

It is prohibited for those who have eaten onion or garlic to visit the mosque if he could not get rid of the bad smell so as not to annoy the praying people by this smell.

Jabir ibn `Abdullah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*Whoever eats onion or garlic should be away from us and from the mosque and should stay at home.*"⁽¹⁾

This applies to every bad smell, besides those of onion and garlic, like smoke or any offensive odor that comes from the body or unclean clothes.

If one can get rid of the smell after eating those things then one may freely visit the mosque.

11. Prohibition of raising one's voice in a mosque:

The voice that should not be raised in a mosque is idle talk and anything that may disturb people. It was narrated that the Prophet (peace upon him) said, "*O Abu Dharr, saying a good word is Sadaqah, and every step taken on one's way to offer the compulsory prayer (in the mosque) is also Sadaqah. O Abu Dharr, whoever answers the caller to Allah and maintains mosques of Allah will be rewarded by paradise.*" Abu Dharr asked, "How can one maintain mosques? The Prophet (peace be upon him) said, "*Voices should not be raised therein, and nonsense should not be uttered and no selling or buying should be performed therein and if you do not do that, then you will have only yourself to blame on the day of judgment.*"

1. Reported by al-Bukhari.

12. Prohibition of idle talk and chatting in non-useful matters.

13. Prohibition of buying and selling in the mosque:

Abu Hurayrah (may Allah be pleased with him) said, "The Messenger of Allah said,

'When you see someone buying or selling in the mosque, say to him: La Arbaha-Allahu Tijarataka (may Allah not make your bargain profitable)!'"⁽¹⁾

However, buying and selling outside the walls of the mosque even if it were inside its gate is excluded because the house of the Prophet was inside the gate of the mosque but it was not considered part of the mosque.

14. Prohibition of announcing in a mosque about anything lost in the mosque:

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said,

"If you hear a man announcing in the mosque about any object he has lost, say, la Raddaha Allahu `Alayka (may Allah not return it to you) for mosques are not built for this purpose."⁽²⁾

15. Crossing ones fingers before prayer not after:

Ka`b ibn `Agra (may Allah be pleased with him) narrated that the Prophet (peace be upon) said,

"He who makes his ablution then heads to the mosque should not cross his fingers for he is going to pray."⁽³⁾

1. Reported by at-Tirmidhi.

2. Reported by Muslim.

3. Reported by Ahmad.

16. Eating and drinking in the mosque are permissible:

`Abdullah ibn al-Harith ibn Juz' az-Zubaydi (may Allah be pleased with him) narrated, "We used to eat at the time of the Prophet (peace be upon him) bread and meat in the mosque."⁽¹⁾

17. Going out from the mosque after the call for prayers is forbidden:

It is not allowed to leave the mosque after it had been called for prayers until one performs the prescribed prayers, without a reason.

Abu Ash-Sha`tha' narrated, "Once we were sitting in the mosque with Abu Hurayrah, then the Muezzin called for prayers and one of the people left the mosque. Then Abu Hurayrah looked at him and said, 'That person has disobeyed Abu al-Qasim (the Prophet, upon whom be peace).'"⁽²⁾

18. It is disliked to take children to the mosque lest they disturb the people in prayers:

It is all right to take them for the purpose of educating them provided that they do not cause disturbance during prayers. It is permissible also to take the quiet child who would behave in the mosque.

Second: Etiquette pertaining to visiting mosques for women

1. It is not allowed to prevent women from visiting mosques:

Ibn `Umar (may Allah be pleased with both of them) said that the Prophet (peace be upon him) said,

1. Reported by Ibn Majah.

2. Reported by Muslim.

"If any of your wives wanted to visit a mosque then she should not be prevented from doing so."⁽¹⁾

2. It is prohibited for the woman to wear perfume or be adorned when going out to mosques:

Zaynab, the wife of `Abdullah ibn Mas`ud said, "The Prophet (peace be upon him) said, 'When any of you comes to the mosque, she should not wear perfume.'"⁽²⁾

3. Praying behind men and not mingling with them:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"The best rows for men are those in the front and those in the back are the worst, whereas, the best of women's rows are those in the back and the worst are those in the front."⁽³⁾

1. Reported by al-Bukhari and Muslim.

2. Reported by Muslim.

3. Reported by Muslim.

Etiquette of Clothing

`Abdullah ibn `Amr ibn al-`As (may Allah be pleased with both of them) said, the Prophet (peace be upon him) said,

"Eat, drink, give charity and wear clothes and garments but not in an extravagant way or for pride."⁽¹⁾

1. What should one say when wearing clothes?

"In the name of Allah."⁽²⁾

2. Supplication of wearing clothes:

Mu`adh ibn Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) used to say, *"Praise be to Allah who has clothed me with this garment and sustained me with neither might nor power from me."*⁽³⁾

- Supplication of wearing new clothes

"I beseech of you to provide me with its goodness and goodness destined to it. And I seek refuge in You from its evil and the evil destined to it."⁽⁴⁾

1. Reported by Ahmad.

2. Reported by at-Tirmidhi.

3. Reported by Abu Dawud.

4. Reported by abu Dawud.

3. Supplicating for those who wear a new garment:

"Wear it new, live your life grateful to Allah and die as a martyr."⁽¹⁾

4. Etiquette of wearing shoes and removing them:

One should start with the right leg first when putting it on and with the left when removing them for the Prophet (peace be upon him) said,

"If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take off the left one first. Let the right shoe be the first to be put on and the last to be taken off."⁽²⁾

5. Prohibition of dragging ones clothes as a mark of arrogance:

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said,

"On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride."⁽³⁾

6. The kind of clothes the Prophet (peace be upon him) used to wear:

- The Prophet would often wear garments and loincloths because they were the lightest to wear. He also used to wear *al-Qamis* which was his favorite.
- He did not have long and wide sleeves. They almost reached up to his wrist, to let him move freely. But they were still long enough to protect him from heat and cold. The tail of his garment reached half of his leg and never exceeded to the ankle, so that he

1. Reported by Ibn Majah.

2. Reported by al-Bukhari and Muslim.

3. Reported by al-Bukhari and Muslim.

would be able to walk freely. If shorter, he would be harmed by heat or cold.

- His turban was not so big that it could harm him nor so small that it would not protect his head from heat and cold; it was medium. He would put it underneath his palate to protect his neck from heat and cold and to fix it tightly during the times of war where he would be riding a horse.
- He always used to wear shoes during traveling to protect his feet from heat and cold.
- His favorite color was white.

Etiquette of Using Siwak⁽¹⁾

Siwak is for cleaning and protecting the teeth and the mouth as a whole and conversely protecting the digestive system and the respiratory system. *Siwak* contains sinnigrin that stops bacteria, dental caries, pyorrhea. Also it contains tannic acid that prevents offensive odors. Additionally, it strengthens the gum and sight as it whitens the teeth, clears the voice, enhances memory, delays aging, kills helminthes, helps the digestion process and activates the blood circulation.

Etiquette of using *Siwak*

1. The Prophet (peace be upon him) urged Muslims to use *Siwak* for keeping the mouth clean and healthy:

Lady `A'ishah (may Allah be pleased with her) narrated that the prophet (peace be upon him) said, "*Siwak is a means for cleaning the mouth and obeying Allah.*"⁽²⁾

2. The Prophet (peace upon him) urged Muslims to use *Siwak* right before they perform prayers, he said,

"Had it not been very difficult on my Ummah, I would have ordered them to use Siwak right before every ablution."⁽³⁾

1. A plant used to cleanse the teeth from the food waste and the undesirable smells.
2. Reported by an-Nasa'i.
3. See, *Sahih Al-Jami' Al-Saghir*.

3. The Prophet (peace upon him) urged Muslims to use *Siwak* right before reading the Qur'an:

The Prophet (peace be upon him) said,

"Your mouths are like roads for the Qur'an so keep them clean by using Siwak."⁽¹⁾

`Ali (may Allah be pleased with him) ordered people to use *Siwak* saying that the Prophet (peace be upon him) said,

"If the person used Siwak then went to pray, an angel would come close to him to listen to his reciting and it keeps getting close until it puts its mouth over the man's mouth for every word of the Qur'an recited enters the angel, so clean your mouths by Siwak."⁽²⁾

4. One should use *Siwak* vertically not horizontally.

1. Reported by Ibn Majah.
2. Reported by al-Bazzar with a good *Isnad*.

Etiquette of Cleanliness

First: Etiquette of cleansing the body

1. Having a *Ghusl*:

It is to wash the entire body with clean water. As for rubbing the body during *Ghusl*, the Maliki School said, 'It is obligatory.' Other scholars said, 'It is *Sunnah*.' Rubbing the body, in fact, is a kind of massage to the body's invisible paths of biological energy. This refreshes the body's energy and removes any kind of blockage; moreover, it allows the flow of energy in balance and harmony.

2. Ablution (*Wudu'*):

Ablution means washing special organs of the body. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah said, "*Shall I inform you (of an act) by which Allah erases sins and raises degrees?*" They said, "Certainly, O Messenger of Allah." He said, "*Perfecting the ablution under difficult circumstances, taking many steps to the mosque and waiting for the next prayer after the last prayer has been performed. That is Ribat (mindfulness).*"

3. Cleaning of hands:

It is recommendable to let water run through the fingers especially during ablution. It is scientifically proven that washing in between the fingers is one of the factors that protects from headaches and works as a sedative for the fingers' pain.

The Prophet addressed one of his Companions, "*Perfect the ablution and (put water) between your fingers.*"⁽¹⁾

4. Cleaning of the mouth:

One of the methods to clean the mouth is to rinse out the mouth, which means admitting water into the mouth, gargling it then spitting it out. This motion of moving the mouth is one of the recommended exercises to protect the face against wrinkles.

The Prophet (peace be upon him) said, "*When you perform ablution, rinse your mouth.*"⁽²⁾

Prophet Muhammad (peace be upon him) urged the use of *Siwak*, as a kind of protection of the teeth and mouth. This, consequently, protects the digestive system.

'A'ishah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said, "*Siwak purifies the mouth and is an act that pleases Allah.*"⁽³⁾

5. Cleaning of the nose:

Istinshaq (drawing a little water into nose) and *Istinthar* (puffing it out) are vital methods to cleanse the nose.

Istinshaq means drawing water into the nose while *Istinthar* means pushing out the water by the left forefinger and thumb exactly like the act of blowing the nose. It is scientifically proven that frequent *Istinshaq* protects against nose and chest allergies, while *Istinthar* removes the accumulated mucus membranes inside the nose.

1. Reported by Muslim.

2. Reported by Abu Dawud.

3. Reported by Ahmad.

Prophet Muhammad (peace be upon him) said, "If you performed ablution, exaggerate in *Istinshaq* unless you are fasting."⁽¹⁾

It is recommended to cleanse the nose by plucking out extra hair. Zayd ibn Arqam (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "He, who does not trim his moustache, is not from us."⁽²⁾

It was said that Imam as-Sadiq said that plucking out the hair of the nose beautifies one's face.

6. Cleaning of the face:

It was scientifically proved that washing the face and rubbing it cures headaches and facial hemiplegia and sinusitis. Moreover, continuous washing of the face with water provides a natural protection for the face against wrinkles brought out by dryness of face.

Allah says,

﴿O you who believe! When you intend to offer the prayer, wash your faces.﴾

(Al-Ma'idah: 6)

7. Cleaning of the ears:

It is an act of *Sunnah* to cleanse the ears internally and externally with the thumb and forefinger as in ablution. This is a refreshment of all the body parts.

It is commendable to remove the accumulated dirty matters of ears and the meatus gently. It is also commendable, especially for the elderly, to remove the hair that grows on ears.

1. Reported by Ahmad.

2. Reported by at-Tirmidhi.

8. Cleansing the folds of the belly and the neck:

It is recommendable to cleanse the folds of the belly and those of the neck.

9. Cleansing the anus and the urethra:

It is obligatory to clean the anus and the urethra, especially the anus.

10. Cleaning of feet:

Washing the feet and letting water run through the toes cures many problems in the feet and protects against arthritis.

Allah says,

﴿And (wash) your feet up to the ankles.﴾

(Al-Ma'idah: 6)

11. Burying one's excrescence:

It is recommended to bury what is taken out of the body like hair, nails, teeth, blood and placenta. `Abdullah (may Allah be pleased with him) interpreted the verse, ﴿Have We not made the earth a receptacle for the living and the dead﴾, as to bury hair and nails.

`Abd al-Hamid ibn Abi Ja`far al-Farra' narrated that when one of Abu Ja`far's teeth was removed, he put it on his hand, and said, "Praise be to Allah". He added, "O Abu Ja`far, when I die bury this tooth with me." After a while when another tooth was removed, he said, "Praise be to Allah, O Ja`far if I died bury this with me too."

It was narrated by Muhammad ibn `Ali ibn al-Husayn said that `Ali ibn Abi Talib (may Allah be pleased with him) said, "Everyone should bury his nails and hair if he cut them; it is an act of *Sunnah*."

Prophet Muhammad (peace be upon him) said, "If you performed ablution, exaggerate in *Istinshaq* unless you are fasting."⁽¹⁾

It is recommended to cleanse the nose by plucking out extra hair. Zayd ibn Arqam (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "He, who does not trim his moustache, is not from us."⁽²⁾

It was said that Imam as-Sadiq said that plucking out the hair of the nose beautifies one's face.

6. Cleaning of the face:

It was scientifically proved that washing the face and rubbing it cures headaches and facial hemiplegia and sinusitis. Moreover, continuous washing of the face with water provides a natural protection for the face against wrinkles brought out by dryness of face.

Allah says,

﴿O you who believe! When you intend to offer the prayer, wash your faces.﴾

(Al-Ma'idah: 6)

7. Cleaning of the ears:

It is an act of *Sunnah* to cleanse the ears internally and externally with the thumb and forefinger as in ablution. This is a refreshment of all the body parts.

It is commendable to remove the accumulated dirty matters of ears and the meatus gently. It is also commendable, especially for the elderly, to remove the hair that grows on ears.

1. Reported by Ahmad.

2. Reported by at-Tirmidhi.

8. Cleansing the folds of the belly and the neck:

It is recommendable to cleanse the folds of the belly and those of the neck.

9. Cleansing the anus and the urethra:

It is obligatory to clean the anus and the urethra, especially the anus.

10. Cleaning of feet:

Washing the feet and letting water run through the toes cures many problems in the feet and protects against arthritis.

Allah says,

﴿And (wash) your feet up to the ankles.﴾

(Al-Ma'idah: 6)

11. Burying one's excrescence:

It is recommended to bury what is taken out of the body like hair, nails, teeth, blood and placenta. `Abdullah (may Allah be pleased with him) interpreted the verse, ﴿Have We not made the earth a receptacle for the living and the dead﴾, as to bury hair and nails.

`Abd al-Hamid ibn Abi Ja`far al-Farra' narrated that when one of Abu Ja`far's teeth was removed, he put it on his hand, and said, "Praise be to Allah". He added, "O Abu Ja`far, when I die bury this tooth with me." After a while when another tooth was removed, he said, "Praise be to Allah, O Ja`far if I died bury this with me too."

It was narrated by Muhammad ibn `Ali ibn al-Husayn said that `Ali ibn Abi Talib (may Allah be pleased with him) said, "Everyone should bury his nails and hair if he cut them; it is an act of *Sunnah*."

Also, it is an act of *Sunnah* to bury hair, nails and blood.

Hisham ibn `Urwah narrated that lady `A'ishah (may Allah be pleased with her) said, "The Prophet (peace be upon him) ordered us to bury seven things from the human body: hair, nail, blood, menstruation blood, placenta, teeth, and the clots."⁽¹⁾

12. Physical hygiene:

The Prophet (peace be upon him) said,

"Five things are characteristics of man; circumcision, shaving the pubes, plucking the hair from under the armpit, paring the nails and clipping the moustaches."

Another version says, *"Ten things are from (true) characteristics: trimming the moustache, releasing the beard, using Siwak, Istinshaq (drawing water into nose), washing the knuckles, depilating the hair of axilla, shaving one's pubes, economizing on water."* Then, the narrator added, "I forgot to mention the tenth which is rinsing one's mouth."⁽²⁾

Prophet Muhammad (peace be upon him) didn't mean that the characteristics of man are only five or ten as he said, but these norms were from the traditions of the prophets (peace be upon them all).

- Circumcision is an obligation according to the Shafi'i school and many other scholars. It is a *Sunnah* according to Maliki School and others as well. According to Shafi'i, it is incumbent on everybody, man and woman. The male's foreskin that covers the glans must be removed in order to uncover it. As for the female, it is recommendable to cut the lower part of the clitoris.

1. It is a disclaimed *hadith*.

2. Reported by Abu Dawud.

However, we see that circumcision is permissible for young children. Also, we believe that circumcision is a must for a child before attaining puberty, and it is prohibited before the age of ten. But the true conclusion signifies that circumcision is recommended for a child on the seventh day after birth. A question arises: Should we count the day of birth from the seven days or not? Concerning this question, there are two opinions, but the most acceptable is to count the day of birth from the seven days. Scholars differed about the hermaphrodite. Some say that it is an obligation to circumcise its two genitals, while others say it is not permissible until they mature, and this is more acceptable. Concerning the child who has two male genital organs, the more acceptable opinion is that if the two genital organs are functioning then they must be circumcised, and if only one is functioning, it should be circumcised. What is meant by functioning is that the organ functions normally in urination or sexual intercourse. Scholars hold three opinions in case a man dies uncircumcised, but the most acceptable one is not to circumcise him either young or old, while others are of the opinion that the adult should be circumcised rather than children.

- *Istihdad* (shaving the pubis); *Istihdad* is an act of *Sunnah*. Thus, the aim behind this *Sunnah* is to maintain the cleanliness of this body part. The better method is shaving, but it is permissible to depilate the hair, cut it or use hair-removing powders. The pubis means the hair surrounding the penis or vulva. It was said that Abu `Abbas ibn Surayj said, "This *Sunnah* includes shaving the hair surrounding the anus too. Hence, it is commendable to shave all the hair that grows in this body part. Whenever it grows it is preferable to shave it. This is applicable to clipping the moustache. As for the *hadith* narrated by Anas that it was

determined for us to trim the moustache and the nails, depilate the hair of the armpit and shave the pubis in a period of forty days; it means the period should not exceed forty days.

- Clipping nails; it is a *Sunnah* not an obligation. It is recommendable to start with the hands then the feet, and to start with the right hand index, then the middle one then the ring finger, then the small one, and finally the thumb. Then to start the left hand with the small finger, then the ring finger, then the middle finger, the index and finally the thumb. This order is followed as well with feet.
- Plucking the hair of the armpit; it is unanimously agreed upon that it is *Sunnah*, and the best method is plucking out the hair for those who can bear it. It is permissible to shave and use hair-removing powders. It was related that Yuans ibn `Abd al-A`la said, "Once I visited ash-Shafi`i while he had his armpit shaved. Ash-Shafi`i said, "The *Sunnah* in this act is to pluck out the hair, but I cannot bear the pain. It is recommendable to start with the right armpit."
- Trimming the moustache; it is an act of *Sunnah* to trim the moustache and recommendable to start with the right side whether one does it by himself or not. Clipping the moustache means keeping hair off the lips. The *hadith* which reads, "Trim closely the moustache", means to remove what is covering the lips.
- Releasing the beard means to be unshaven, according to the Prophet's *hadith* (peace be upon him). Persians used to cut their beards. So, it is prohibited to shave the beard.
- Washing the knuckles; this can be considered an act of *Fitrah's Sunan* practices like clipping nails, etc. So it can be done outside ablution. We should also remove dirt that accumulates on the

ears' linings that may harm one's hearing, also mucus that blocks the nose, and every kind of dirt that accumulates on any part of the body.

Second: Etiquette of cleaning the house

1. Cleaning the house and owning a big house:

It is preferable to have a big and clean house, as well as furniture; to have a beautiful clean comfortable house that brings happiness and serenity. It is necessary to get rid of refuse and carry it to its designated places. Muslims, during the time of the Prophet (peace be upon him) used to take care of tidying their houses from inside and outside.

On the authority of Nafi` ibn `Abd al-Harith, Prophet Muhammad (peace be upon him) said, "It is a bliss for the individual to have a big house, good neighbor, and comfortable means of transport."

Once, `Ali ibn Abi Talib was asked, "What are the best gifts of life?" He replied, "To have a large house and to be loved by many people."

The Prophet (peace be upon him) said to `Ali ibn Abi Talib that one can find a comfortable life in three things, "A large house, a beautiful maid, and a slim horse."

2. Cleaning houses and house yards:

It is recommendable to clean houses, yards and the like. Abu `Abdullah (may Allah be pleased with him) narrated that he heard Sa`id ibn al-Musayyib saying, "Allah is Kind and loves kindness, Pure and loves purity, Generous and loves generosity, so clean your houses, and do not imitate Jews." Then Abu `Abdullah mentioned these words to Muhajir ibn Mismar who said that `Amir

ibn Sa'd ibn Abu Waqqas narrated from his father that the Prophet (peace be upon him) said, "*Clean your house yards.*"

Abu Ja'far (may Allah be pleased with him) said, "Cleaning houses eliminates poverty."

Abu al-Hasan (may Allah be pleased with him) said, "Cleaning house yards brings Allah's bounty."

As-Sadiq (may Allah be pleased with him) said, "Washing dishes and clearing house yards brings Allah's bounty."

3. Daily discharge of garbage:

It is not recommendable to dump litter and dirt indoors. One of the righteous predecessors said, "Do not dump litter indoors; it is the haven of Satan."

Etiquette of Sneezing

In the pre-Islamic age, Arabs used to regard sneezing as an evil omen. If someone, whom they loved, sneezed, they used to say to him, "May you live long and young." If someone, whom they disliked, sneezed, they said, "May you be afflicted with liver disease and coughing."

In Islam we have the following etiquette:

1. The sneezer should praise Allah, and say after sneezing "Praise be to Allah.":

Abu Hurayrah (may Allah be pleased with him) narrated the Prophet (peace be upon him) said,

"If anyone of you sneezes, he should say: 'Al-Hamdulillah' (praise be to Allah) and his (Muslim) brother or companion should say to him: 'Yarhamuka Allah' (may Allah bestow his mercy on you). When the latter says 'Yarhamuka Allah,' the former should say: 'Yahdikum Allah Wa Yuslih Balakum' (may Allah give you guidance and improve your condition)."⁽¹⁾

2. To invoke mercy upon the sneezer:

When a Muslim sneezes, his fellow (Muslim) should ask Allah to bestow mercy upon him.

1. Reported by al-Bukhari.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"If anyone of you sneezes, he should say: 'Al-Hamdulillah' (praise be to Allah) and his (Muslim) brother or companion should say to him: 'Yarhamuka Allah' (may Allah bestow his mercy on you). When the latter says 'Yarhamuka Allah,' the former should say: 'Yahdikum Allah Wa Yuslih Balakum' (may Allah give you guidance and improve your condition)."⁽¹⁾

3. Invoking mercy when hearing the sneezer praising Allah:

Anas ibn Malik (may Allah be pleased with him) narrated that once, two men sneezed in the presence of the Prophet (peace be upon him). He said to one of them, "May Allah bestow His Mercy on you", but he did not say it to the other. On being asked why? The Prophet said, *"That one praised Allah (at the time of sneezing), while the other did not praise Allah."*⁽²⁾

Abu Musa (may Allah be pleased with him) said, "I heard Allah's Messenger (peace be upon him) saying, "'When any one of you sneezes he should praise Allah and the other should say: 'May Allah have mercy upon you,' and if he does not praise Allah, no mercy should be begged for him.'"⁽³⁾

4. An obligation to the sneezer to invoke mercy upon his hearer:

One may say, "May Allah forgive me and you" or "May Allah give you guidance and improve your condition" according to the above mentioned *hadith*.

1. Reported by al-Bukhari.

2. Agreed upon.

3. Reported by Muslim.

5. It is recommended for the sneezer to lower his voice:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"If anyone of you sneezes, he should cover his face with either his hands or his clothes and lower his voice."*⁽¹⁾

6. More than three sneezes is an indication of flu (common cold):

If a Muslim sneezes more than three times, then his fellows should say to him "May Allah bestow you good health."

Abu Hurayrah (may Allah be pleased with him) said, "Invoke mercy upon your brother if he sneezed three times. If he sneezed more than this, then it is common cold."

Ibn Taymiyah, Sheikh of Islam, said that saying "Yarhamukallah" for a sneezer is for three times, then on the fourth time, one should invoke good health on him, unless he did not say "Yarhamukallah" in the beginning.

7. As-Saffari (may Allah have mercy on him) stated, "I had never heard any of the Companions or others saying that the one who says 'Yarhamukallah' should be responded by an invocation or not. One may say, may Allah give you and me good health."

8. Permissibility of invoking guidance upon the people of scripture:

Abu Burdah (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) said that the Jews would pretend to sneeze in the presence of the Prophet (peace be upon him) hoping that he would say to them, 'May Allah have mercy on you!' but he would say, 'May Allah guide you and grant you well-being!'"

1. Reported by at-Tirmidhi.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"If anyone of you sneezes, he should say: 'Al-Hamdulillah' (praise be to Allah) and his (Muslim) brother or companion should say to him: 'Yarhamuka Allah' (may Allah bestow his mercy on you). When the latter says 'Yarhamuka Allah,' the former should say: 'Yahdikum Allah Wa Yuslih Balakum' (may Allah give you guidance and improve your condition)."⁽¹⁾

3. Invoking mercy when hearing the sneezer praising Allah:

Anas ibn Malik (may Allah be pleased with him) narrated that once, two men sneezed in the presence of the Prophet (peace be upon him). He said to one of them, "May Allah bestow His Mercy on you". but he did not say it to the other. On being asked why? The Prophet said, *"That one praised Allah (at the time of sneezing), while the other did not praise Allah."*⁽²⁾

Abu Musa (may Allah be pleased with him) said, "I heard Allah's Messenger (peace be upon him) saying, "'When any one of you sneezes he should praise Allah and the other should say: 'May Allah have mercy upon you,' and if he does not praise Allah, no mercy should be begged for him.'"⁽³⁾

4. An obligation to the sneezer to invoke mercy upon his hearer:

One may say, "May Allah forgive me and you" or "May Allah give you guidance and improve your condition" according to the above mentioned *hadith*.

1. Reported by al-Bukhari.

2. Agreed upon.

3. Reported by Muslim.

5. It is recommended for the sneezer to lower his voice:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"If anyone of you sneezes, he should cover his face with either his hands or his clothes and lower his voice."*⁽¹⁾

6. More than three sneezes is an indication of flu (common cold):

If a Muslim sneezes more than three times, then his fellows should say to him "May Allah bestow you good health."

Abu Hurayrah (may Allah be pleased with him) said, "Invoke mercy upon your brother if he sneezed three times. If he sneezed more than this, then it is common cold."

Ibn Taymiyah, Sheikh of Islam, said that saying "Yarhamukallah" for a sneezer is for three times, then on the fourth time, one should invoke good health on him, unless he did not say "Yarhamukallah" in the beginning.

7. As-Saffari (may Allah have mercy on him) stated, "I had never heard any of the Companions or others saying that the one who says 'Yarhamukallah' should be responded by an invocation or not. One may say, may Allah give you and me good health."

8. Permissibility of invoking guidance upon the people of scripture:

Abu Burdah (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) said that the Jews would pretend to sneeze in the presence of the Prophet (peace be upon him) hoping that he would say to them, 'May Allah have mercy on you!' but he would say, 'May Allah guide you and grant you well-being!'"

1. Reported by at-Tirmidhi.

9. It is permissible for the one who is praying to praise Allah when he sneezes but it is not permissible for the one who hears him to invoke mercy upon him.

Why do we say "Praise be to Allah" when sneezing?

Modern science proved that the wisdom behind saying 'praise be to Allah' is that after sneezing the heart stops beating. The velocity of a sneeze reaches about 100 km per hour.

In case one sneezes with great force, it is possible that one of his ribs may get damaged. And if you tried to stop the sneeze, this would lead to the retraction of blood to the neck or the head, and may consequently lead to death. In case you leave your eyes open while sneezing, the eyes may leave their socket.

While sneezing, all the systems of the body stop; the respiratory, digestive, urinary, and the heart, that is why praising Allah is meant for, to thank Him for His providence.

Sneezing is an involuntary action that occurs when something enters the nose which may be harmful to man. Hence, the sneeze occurs to expel it from the body with great force to protect the body.

Etiquette of Eructation

Eructation is the act of belching. Abu Juhayfah (may Allah be pleased with him) narrated, "I had eaten a gruel of bread and meat, then I went to Prophet Muhammad (peace be upon him). While I was eructating he said, 'Give off your eructation away from us. Those who are the most satiated in the life of this world, will be the most hungry in the hereafter.'"⁽¹⁾

Some etiquette of eructation

1. One can avoid eructation by eating little.
2. Try to halt eructation.
3. One should cover his mouth.
4. Halt the sound resulting from eructation.
5. Halt the smell stemming from eructation especially after eating garlic or onions, particularly when one goes to the mosque, because this may annoy the people praying there.
6. If any Muslim has to eructate, he should raise his head high, especially when praying:

Imam Ahmad said, "If anyone has to eructate during prayer, let him raise his head up until the smell perishes in order not to hurt the people who are praying."

1. Reported by al-Hakim.

7. It is recommended for the one who eructates to praise Allah by saying "Praise be to Allah."
8. It is recommended to invoke upon one who eructates to have a good meal:

Ibn Muflih (may Allah bestow mercy upon him) said, "One does not have to answer the one who eructates if he said, 'Praise be to Allah,' except by saying, 'Have a nice meal.'"

Ibn Taymiyah and Ibn `Uqayl said, "It is not an act of Sunnah, but a fabricated custom."

9. Physicians recommend using caraway, thyme, mint, and olibanum in order to avoid eructation.

Etiquette of Yawning

1. When a Muslim yawns, he should try to stop it as much as possible:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say, 'May Allah be merciful to you' (Yarhamukallah). But as regards yawning, it is from Satan, so one must try one's best to stop it. If one says 'Ha' when yawning, Satan will laugh at him."⁽¹⁾

2. When a Muslim yawns, he should close his mouth:

Abu Sa`id (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "If any one of you starts to yawn, he should close his mouth, because Shaytan (Satan) will get in."

This means that Satan gets in when the person yawns, and laughs at the one who yawns.

3. Using the hand to stop yawning:

The question arises, which hand should a Muslim use to stop yawning? Some scholars said that there are no *hadiths* in this respect. Others said that if he covered his mouth with the right hand, it should be with one's palm, but in case he used the left hand he should use the face of the hand.

1. Reported by al-Bukhari.

4. It is disliked to yawn among people:

Ibn al-Muflih said, "It is disliked to yawn among people if there is a possibility to stop it."

Rules pertaining to yawning during prayers

It is disliked to yawn while praying. If a Muslim could stop it, he should do so.

Etiquette of Spitting**Etiquette of spitting**

1. Spitting should be towards the left side, or beneath the left leg:

Hamid ibn `Awf narrated that Abu Hurayrah and Abu Sa'id al-Khudri told him that once, Prophet Muhammad (peace be upon him) saw spittle on the mosque walls, then he removed it by a stone and said, "*If any one of you hawked then spat, he should neither spit in front of his face nor towards his right side, but to spit either towards his left side or under his left leg.*"⁽¹⁾

2. The necessity of spitting in a cloth and tissue in case of standing on a mat, carpet, etc.

3. Rubbing the spittle and removing it:

The Prophet (peace be upon him) said, "*When you are praying, you should not spit to the front or to your right. Rather, to the left if you can or under your feet.*"⁽²⁾

Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) saw a sputum in the mosque then he removed it.

Also it was narrated that the Prophet (peace be upon him) spat under his feet, then he rubbed it.

1. Reported by Ibn Majah.

2. Reported by an-Nasa'i.

4. Spitting in the mosque is forbidden:

Anas ibn Malik narrated that the Prophet (peace be upon him) said, *"Spitting in a mosque is a sin, and its expiation is that it should be buried."*

Prophet Muhammad made it necessary to bury it because mosques at that time were made out of dust and sand, so, it was necessary to bury it.

5. Precautions that the sputum may pass along to the skin of a Muslim:

Sa'd ibn Abi Waqqas (may Allah bestows mercy upon him) narrated that the Prophet (peace be upon him) said, *"If anyone spat, he should keep his sputum away so as not to affect the skin of a Muslim or his cloths and that may displease him."*

6. Prohibition of spitting in two directions (the direction of *Qiblah* and the right side):

Abu Sa'id (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Would anyone of you be satisfied if anyone spat in his face? When anyone of you stands in front of the Qiblah he is in front of his Lord (may He be glorified and exalted) and the angel is on his right side, so do not spit neither on the right side nor towards the Qiblah, but he should spit towards the left side or under his legs, but in case he is in a hurry he could spit like this (indicating in his clothes)."

Imam an-Nawawi believes that the prohibition of spitting towards the *Qiblah* is in all situations, whether during the prayers or outside it, in the mosque or outside it.

Etiquette of Laughter

Prophet Muhammad (peace be upon him) did not laugh or giggle excessively nor raised his voice. Rather, he was staid, sober and serene. Lady `A'ishah (may Allah be pleased with her) described his laughter saying, "I never saw the Prophet laughing to an extent that one could see his palate or uvula, but he used to smile only." `Umar ibn al-Khattab (may Allah be pleased with him) also said, "The more the laughter, the less the prestige."

Therefore, a Muslim should laugh a little but smile a lot. The Prophet (peace be upon him) said, *"To smile in the face of your brother, is a charitable deed."*⁽¹⁾

Prophet Muhammad (peace be upon him) spoke the truth and never lied, even when joking. He said, *"Anybody who believes in Allah and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty and evil talks)."*⁽²⁾ He also said, *"Woe to the one who talks and lies to make people laugh, woe to him."*⁽³⁾ From what was told about his joking that an old woman once came to him. She said, "O Messenger of Allah, invoke Allah to admit me to Paradise." He (peace be upon him) then told her: *"You, the mother of someone, the old women are not permitted to Paradise."* The woman became disturbed and cried thinking that she will not enter Paradise. When the Prophet (peace be

1. Agreed upon.

2. Reported by al-Bukhari.

3. Reported by Abu Dawud.

upon him) saw what happened to her, he made clear that the old women will not enter Paradise in their shapes. They, however, will be recreated and enter Paradise as young virgin persons. Then he recited this verse,

﴿ Verily, We have created them (maidens) of special creation. And made them virgins, loving (their husbands only), equal in age. ﴾

(Al-Waqi'ah: 35-37)

The Muslim should not frighten another Muslim, even if it is done playfully, for the prophet said, *"It is not permitted for a Muslim to frighten another Muslim."*

The Muslim should not mock another Muslim, even if it is done in jest. Allah says,

﴿ O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. ﴾

(Al-Hujurat: 11)

Etiquette of Exchanging Gifts

- Islam encourages exchanging gifts to strengthen the bond of affection between Muslims. The Prophet (peace be upon him) said, *"Give presents to one another for this would increase your mutual love."*⁽¹⁾ Also, `Abdullah ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"And if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him."*⁽²⁾
- If the motive behind giving presents was to deny rights, then it would be highly forbidden.
- It is not permissible to take gifts back. Ibn `Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"The one who takes back his gift is like one swallowing his own vomit."*⁽³⁾
- A gift should not be disdained:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"O Muslim women, none of you should consider even a sheep's trotter too insignificant to give to her neighbor."*⁽⁴⁾

1. Reported by al-Bukhari.

2. Reported by Abu Dawud.

3. Reported by al-Bukhari.

4. Reported by Muslim.

upon him) saw what happened to her, he made clear that the old women will not enter Paradise in their shapes. They, however, will be recreated and enter Paradise as young virgin persons. Then he recited this verse,

﴿ Verily, We have created them (maidens) of special creation. And made them virgins, loving (their husbands only), equal in age. ﴾

(Al-Waqi'ah: 35-37)

The Muslim should not frighten another Muslim, even if it is done playfully, for the prophet said, *"It is not permitted for a Muslim to frighten another Muslim."*

The Muslim should not mock another Muslim, even if it is done in jest. Allah says,

﴿ O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. ﴾

(Al-Hujurat: 11)

Etiquette of Exchanging Gifts

- Islam encourages exchanging gifts to strengthen the bond of affection between Muslims. The Prophet (peace be upon him) said, *"Give presents to one another for this would increase your mutual love."*⁽¹⁾ Also, `Abdullah ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"And if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him."*⁽²⁾
- If the motive behind giving presents was to deny rights, then it would be highly forbidden.
- It is not permissible to take gifts back. Ibn `Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"The one who takes back his gift is like one swallowing his own vomit."*⁽³⁾
- A gift should not be disdained:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"O Muslim women, none of you should consider even a sheep's trotter too insignificant to give to her neighbor."*⁽⁴⁾

1. Reported by al-Bukhari.

2. Reported by Abu Dawud.

3. Reported by al-Bukhari.

4. Reported by Muslim.

Etiquette of Sleep and Awakeness

There are two great benefits of sleeping, one is to rest and relax the body, soothe the senses and relieve the tension after a long day of wakefulness. The other is to digest food and ripen the humors as the natural core body temperature helps this during sleeping.

Allah says,

﴿And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.﴾

(Ar-Rum: 23)

And says,

﴿And have made your sleep as a thing for rest.﴾

(An-Naba': 9)

Some etiquette of sleep and awakeness

1. It is desirable to close doors and turn out the lights and fire before sleeping:

Jabir ibn `Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Turn off the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, "... even with a stick you place across the container."⁽¹⁾

1. Reported by al-Bukhari.

The reason behind turning off lamps is the fear that it may burn the house. As for shutting doors, there is a narration of Muslim by Jabir, "Close the doors and mention the Name of Allah, for Satan does not open a closed door."⁽¹⁾

2. It is desirable to perform ablution before sleeping:

Al-Bara' ibn `Azib (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said to him, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, 'Allahumma Inni Aslamtu Nafsi Ilayka.'"⁽²⁾

An-Nawawi said that the purpose of performing ablution before sleeping is to sleep in a state of purification lest one dies while sleeping. Additionally, ablution before sleeping makes one more veracious to visions and keeps one far from Satan.

3. It is desirable to dust the bed covers before recumbence:

The Prophet (peace be upon him) used to dust his bed three times before lying down.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When anyone of you goes to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him."⁽³⁾

4. It is desirable to sleep on the right side of the body and rest the cheek on the right hand:

The Prophet (peace be upon him) used to sleep on his right side and remember Allah till he drifted into sleep. He did not fill his

1. Reported by Muslim.

2. Reported by al-Bukhari and Muslim.

3. Agreed upon.

Etiquette of Sleep and Awakeness

There are two great benefits of sleeping, one is to rest and relax the body, soothe the senses and relieve the tension after a long day of wakefulness. The other is to digest food and ripen the humors as the natural core body temperature helps this during sleeping.

Allah says,

﴿And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.﴾

(Ar-Rum: 23)

And says,

﴿And have made your sleep as a thing for rest.﴾

(An-Naba': 9)

Some etiquette of sleep and awakeness

1. It is desirable to close doors and turn out the lights and fire before sleeping:

Jabir ibn `Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Turn off the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, "... even with a stick you place across the container."⁽¹⁾

1. Reported by al-Bukhari.

The reason behind turning off lamps is the fear that it may burn the house. As for shutting doors, there is a narration of Muslim by Jabir, "Close the doors and mention the Name of Allah, for Satan does not open a closed door."⁽¹⁾

2. It is desirable to perform ablution before sleeping:

Al-Bara' ibn `Azib (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said to him, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, 'Allahumma Inni Aslamtu Nafsi Ilayka.'"⁽²⁾

An-Nawawi said that the purpose of performing ablution before sleeping is to sleep in a state of purification lest one dies while sleeping. Additionally, ablution before sleeping makes one more veracious to visions and keeps one far from Satan.

3. It is desirable to dust the bed covers before recumbence:

The Prophet (peace be upon him) used to dust his bed three times before lying down.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When anyone of you goes to bed, he should shake out his bed with the inside of his waist sheet, for he does not know what has come on to it after him."⁽³⁾

4. It is desirable to sleep on the right side of the body and rest the cheek on the right hand:

The Prophet (peace be upon him) used to sleep on his right side and remember Allah till he drifted into sleep. He did not fill his

1. Reported by Muslim.

2. Reported by al-Bukhari and Muslim.

3. Agreed upon.

belly with much food and drink before sleeping. Besides, he neither lay down on the floor nor slept on a high mattress. His bed was made of leather stuffed with fiber. He (peace be upon him) would lean his head on a pillow and sometimes put his hand under the cheek.

Al-Bara' ibn `Azib (may Allah be pleased with him) said that the Prophet (peace be upon him) said, "*Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, 'Allahumma Inni Aslamtu Nafsi Ilayka.'*"⁽¹⁾

Hudhayfah (may Allah be pleased with him) said that whenever the Prophet fell asleep, he put his hand on the cheek.

`A'ishah (may Allah be pleased with her) also said the Prophet (peace be upon him) used to pray two *Rak'ahs* (Sunnah) before the (compulsory) Fajr prayer and then lie down on his right side till the muezzin came to him for the prayer.

The philosophy of sleeping on the right side is to prevent sinking into sleep, because the heart is nearer to the left side of the body. Thus, sleeping on the right side makes a stable position of it (the heart). This hence, prevents deep or heavy sleep.

The most useful sleeping is the one on the right side, which causes food to be stable in the belly and thus be easily digested.

The worst position of sleeping is to sleep on one's back; lying prostrate or face down is worse than sleeping on the back.

In his book *Al-Taqdimah*, Abucrates said that the sick person, who sleeps on his abdomen, and did not do so in good health, suffers mental disorder and internal pain.

1. Reported by al-Bukhari and Muslim.

5. Sleeping early at night is more useful:

If we reflect on the Prophet's sleeping, we find that it is the most righteous and the most useful to the body. He (peace be upon him) would sleep at the beginning of the night and wake up at the beginning of the second part of the night, cleanse his teeth with *Siwak*⁽¹⁾, perform ablution and pray as Allah wished him to. He (peace be upon him) then awarded every part of his body its right to rest and practice sport, in addition to increasing the rewards of Allah. The Prophet's manner of sleeping and waking represents the extreme righteousness of the heart and the utmost utility of the body.

6. Sleeping not more than required:

The Prophet (peace be upon him) did not sleep more than he needed to, and did not deprive himself of what he needed of sleep.

7. Avoid sleeping during the daytime except when necessary:

Sleeping during the daytime is unhealthy; it causes flu, spoils one's color, weakens the nerves, causes laziness, and weakens desire. However, there is no problem in sleeping at noon in summer. The worst kind of sleep is that in the early morning, and sleep in the afternoon is much worse. Once when `Abdullah ibn `Abbas (may Allah be pleased with him) saw one of his sons sleeping in the morning, he said to him, "Are you sleeping at the time when livings are distributed?" It was said that sleeping during the daytime is in three forms: sleeping at midday as the Prophet (peace be upon him) used to; sleeping during forenoon which distracts one from the matters of the present life and the Hereafter; and the third form is to sleep during the afternoon but it is foolish.

1. A cleaning stick for teeth.

Allah says,

﴿O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Isha' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending (helping) you each other. Thus Allah makes clear the Ayat (the verses of this Qur'an, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise.﴾

(An-Nur: 58)

8. Avoid sleeping partly in the sun and partly in the shade:

Latent diseases arise from sleeping in the sun, and also sleeping partly in the sun and partly in the shade is bad. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "When one of you is in the sun and the shadow withdraws from him so that he is partly in the sun and partly in the shade, he should get up."

Besides, Buraydah ibn al-Hasib and Ibn Majah said that the Prophet (peace be upon him) forbade sitting and sleeping partly in the sun and partly in the shade.

9. Supplications of sleep:

Al-Bara' ibn 'Azib (may Allah be pleased with him) said that the Prophet (peace be upon him) said, "When you retire to bed, you have to perform ablution, then lie down on the right side of your body and say, 'O Allah, I commit myself to Your keeping, and entrust You with my affairs, and fall back on You in longing and in awe. There is no refuge

and no escape from You, except in you! I believe in Your Book which You have revealed, and in Your Prophet whom You have sent." The Prophet (peace be upon him) added, "Make these your last words, so if you die during the night, you die on your nature (Fitrah)."

10. Remembrance before sleeping:

- When retiring to his bed every night, the Prophet (peace be upon him) would hold his palms together, blow on them and recite the last three chapters⁽¹⁾ of the Qur'an and then wipe over his entire body as far as possible with his hands, beginning with his head and face and then all the parts of his body. He would do this three times⁽²⁾
- The Prophet also said, "When you are about to sleep, recite Ayat al-Kursi⁽³⁾ until the end of the verse, for there will remain over you a protection from Allah and no devil will draw near to you until morning."⁽⁴⁾
- When he (peace be upon him) was about to lie down, he would place his right palm under his cheek and say three times, "O Allah! Protect me from Your punishment on the day Your servants are resurrected."⁽⁵⁾

11. Supplication when going to bed:

The Prophet (peace be upon him) said,

"If anyone of you rises from bed then returns to it, he (she) dusts it off with his loincloth (three times) as he does not know what is

1. Chapters of al-Ikhlās, al-Falaq and an-Nas.

2. Reported by al-Bukhari.

3. The chapter of al-Baqarah, verse no. 255.

4. Reported by al-Bukhari.

5. Reported by Abu Dawud.

left on it behind him. And if he lies down, he says, 'In Your name, my Lord, I have laid myself down, and in Your name I shall rise. If You take my soul, then have mercy on it; and if You release it, then protect it in the way You protect Your faithful servants.'"⁽¹⁾

12. Supplication when turning over during the night:

'A'ishah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) used to say (at night), if he turned over during sleep,

"None has the right to be worshipped except Allah, the One, the Omnipotent, Lord of the heavens and the earth and all between them. The Exalted in Might, the oft-Forgiving."⁽²⁾

13. Upon experiencing unrest, fear, apprehensiveness and the like during sleep:

"I seek refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils."⁽³⁾

14. Upon seeing a vision or dream:

The Prophet (peace be upon him) said,

"The righteous dream is from Allah and the bad dream is from the devil, so if anyone of you sees something which pleases him, then he should only relate it to one whom he loves."⁽⁴⁾

When anyone had a bad dream, he/she should blow on his left three times, seek refuge in Allah from the devil and the evil of what he saw, do not relate it to anyone, turn and sleep on the

1. Reported by al-Bukhari.

2. Reported by al-Hakim.

3. Reported by Abu Dawud.

4. Reported by Muslim.

opposite side to which he was sleeping previously and get up and pray if he so desires.

15. The supplication of waking up:

One may say,

"All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection."⁽¹⁾

Or,

"Praise be to Allah Who gave strength to my body and returned my soul to me and permitted me to remember Him."⁽²⁾

1. Reported by al-Bukhari.

2. Reported by at-Tirmidhi.

Etiquette of Visiting the Sick

Visiting the sick person is a confirmed Sunnah

- Al-Bara' narrated that the Prophet (peace be upon him) ordered us to attend funeral processions and visit the sick.
- Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*On a Muslim there are six duties toward another Muslim.*" "What are these?" They asked. He replied, "*To greet another Muslim when you meet him; to respond when he invites you; to give him your (sincerest) advice when he seeks it; to say 'may Allah have mercy upon you' when he sneezes; to visit him when he falls ill; and when he dies, to attend his funeral.*"⁽¹⁾

Excellence of visiting the sick

The Messenger of Allah (peace be upon him) said,

"If a man calls on his sick Muslim brother, it is as if he walks reaping the fruit of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels send prayers upon him until the evening and if this was in the evening, seventy thousand angels send prayers upon him until the morning."⁽²⁾

1. Reported by al Bukhari and Muslim.

2. Reported by Ahmad.

What to do when visiting the sick

1. Sit where you are ordered to do, as everyone knows best the private parts of his house.
2. Do not stay for a long time.
3. Do not tell the sick what grieves him, but do reassure him of quick recovery.
4. Make sure your wear is clean and sweet-smelling in order to please the sick, and do not disturb him.
5. Do not argue with the doctor in the presence of the sick lest he doubts the doctor's diagnosis.
6. Place your hand on his body and invoke Allah to grant him recovery. Ibn `Abbas (may Allah be pleased with him) narrated that when the Prophet (peace be upon him) would enter upon a sick person, he would say, "*Never mind, may it (the sickness) be purification, if Allah wills.*" And, "*I ask Allah the supreme, Lord of the magnificent throne to cure you.*"
7. *Ruqyah*⁽¹⁾ for the sick:

Reciting Surahs 113 and 114 of the Qur'an for *Ruqyah*. `A'ishah (may Allah be pleased with her) said that when anyone of the Prophet's family became ill, the Prophet (peace be upon him) used to recite chapters nos. 113 and 114."

She (may Allah be pleased with her) also said that when the Messenger of Allah would visit or be visited by a sick person, he would say, "*O Lord of people, grant him health, heal him, for Thou are a Great Healer. There is no Healer, but with Thy healing power one is*

1. Healing words from the Qur'an and Sunnah.

healed and illness is removed."⁽¹⁾ Also, she said, "When any person amongst us fell ill, Allah's Messenger (may peace be upon him) used to wipe over him with his right hand and then say, 'O Lord of the people, grant him health, heal him...'", according to Imam Muslim's narration.

Abu Sa'id (may Allah be pleased with him) narrated that Jibril came to Allah's Messenger (peace be upon him) and said, "Muhammad, have you fallen ill?" Thereupon he said, "Yes." He (Jibril) said, "In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah will cure you and I invoke the name of Allah for you."⁽²⁾

1. Reported by al-Bukhari.

2. Reported by Muslim.

Etiquette of Neighborliness

Next to Allah's worship come the rights of neighbors. Allah says,

﴿Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, al-Masakin (the poor), the neighbors who is near of kin, the neighbors who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful; those who are miserly and enjoin miserliness on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.﴾

(An-Nisa': 36-37)

Prophet Muhammad (peace be upon him) said,

"Jibril impressed upon me (kind treatment) towards the neighbors (so much) that I thought as if he would confer upon him the (right) of inheritance."⁽¹⁾

Some etiquette of neighborliness

1. Honor your neighbor:

Al-Hafizh said that Sheikh Muhammad ibn Abu Jamrah said, "To follow Allah's commandment with regards neighbors, one has to be as kind as possible to them. To give them gifts for example, to greet them, meet them with a smiling face, ask about them, help them when they are in need and keep them away from harm."

1. Agreed upon.

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

"Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk)."

2. Giving priority to closer neighbors:

Lady `A'ishah (may Allah be pleased with her) narrated, "I said to the Prophet (peace be upon him), 'O Allah's Messenger! I have two neighbors and would like to know to which of them I should give presents.' He replied, *To the one whose door is nearer to you.*"

3. The prohibition of harming your neighbor:

It is not permitted to any Muslim to do any harm to the neighbor. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!"* It was said, "Who is that, O Allah's Messenger?" He said, *"That person whose neighbor does not feel safe from his evil."*⁽¹⁾

He (peace be upon him) made a link between not doing harm to neighbors and believing in Allah and the Last Day.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor."⁽²⁾

1. Agreed upon.

2. Agreed upon.

He also narrated that Prophet Muhammad (peace be upon him) was told of a woman who prayed and fasted a lot and gave alms generously, but whose neighbors complained of her shrewd tongue. He (peace be upon him) said, *"She would be in Hellfire."* When he was told of another woman who did not do all those extra acts of worship but whose neighbors were happy with her, he (peace be upon him) said, *"She would be in Paradise."*⁽¹⁾

There are many different kinds of harm. For example, to envy your neighbor, reveal his/her secrets, pry into his affairs, and rejoice at his misfortunes, usurp his rights, annoying him with noise; loud voices, ringing bells. The worst is to deceive and betray him. Man must not belittle any of the above.

4. Forbearing your neighbor's harm by overlooking his mistakes and errors and forgiving him:

Al-Maruzi said, "Being kind to neighbors is not by ceasing harm, but by being patient to it."

5. Protect and defend your neighbor:

It is preferable to hurry to rescue your neighbor from any kind of harm. In their poetry, Arabs boasted over defending their neighbor. `Antarah said, "I protect my neighbors from every disgrace."

6. Accept your neighbor's gift:

Rich or poor, one has to accept gifts from his neighbors. Gifts are considered for their value not price. When you accept a gift from your neighbor, you please him and make him feel you are modest and love him.

1. Reported by Ahmad and al-Bukhari.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "O Muslim women! None of you should look down upon the gift sent by her female neighbor even if it were the trotters of the sheep (fleshless part of legs)."⁽¹⁾

7. Loyalty to neighbors after departure:

You should be faithful to your neighbor and keep in touch after his departure, visit him, give him a gift or call him and the like.

1. Reported by al-Bukhari and Muslim.

Etiquette of Sales

1. Sales by installments:

Islam permits this kind of sales for the interest of Muslims. This is only allowed if the number of installments and their time are identified. This type of selling is legitimate even if the price will be equivalent or more than the value of the sold item because of delay.

Ibn `Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) came to Medina when the people used to pay in advance the price of fruits to be delivered within one or two years. Consequently, the Prophet said, "Whoever pays money in advance for dates (to be delivered later) should pay it for known specified weight and measure (of the dates)."⁽¹⁾

2. Valid sale:

It is a sale without cheating, and defects of goods are displayed, and this is a principle in the Islamic commerce. The Prophet (peace be upon him) said, "The best of earnings are the work of a man himself and the accepted sales."⁽²⁾

3. Returning goods:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Whoever permits a Muslim to return his sold goods back, Allah forgives him on the day of resurrection."⁽³⁾

1. Reported by al-Bukhari.
2. Reported by al-Bazar.
3. Reported by Abu Dawud.

4. Prohibition of procrastination:

It is prohibited for the debtor to delay or postpone the debt. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"The procrastination of the wealthy is oppression."*⁽¹⁾

5. Give a chance to pay the debt:

The creditor has to give a chance to the debtor to pay back the debt. He also has to notify the debtor of the end of the period of the debt. Allah says,

﴿And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.﴾

(Al-Baqarah: 280)

6. Do not sell whatever you do not have:

Ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"The buyer of foodstuff should not sell it before it has been measured for him."* Isma`il narrated instead, *"He should not sell it before receiving it."*⁽²⁾

7. It is preferable to give the employee his wage before he finishes work:

`Abdullah ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"Give the employee his wage before his sweat gets dried."*⁽³⁾

1. Reported by Abu Dawud.

2. Reported by al-Bukhari.

3. Reported by Ibn Majah.

Etiquette of Weddings

1. If you are invited to a wedding then you should go, for the Prophet (peace be upon him) said, *"Spread the word of this wedding, make it in mosques and use the tambourine for the celebration."*⁽¹⁾

By witnessing the wedding, you participate in the required declaration of the wedding and you reinforce the testimony of this marriage contract.

2. Your conversation should conform with the atmosphere of this occasion and show happiness and joy. Thus do not talk about things that would upset people or hurt anyone.
3. It is favorable to say the *Du`a'* of the Prophet on this occasion, he (peace be upon him) said, *"May Allah bless yours (your spouse), and you, and join you in a happy union."*⁽²⁾
4. It is permissible for women to sing lawful songs in the wedding parties and use a tambourine. When `A'ishah (may Allah be pleased with her) helped in the wedding of an Ansari man the Prophet (peace be upon him said) told her, *"O `A'ishah, did you not entertain them in the wedding celebration, for Ansar love kinds of entertainment."*⁽³⁾

1. Reported by at-Tirmidhi.

2. Reported by Abu Dawud.

3. Reported by al-Bukhari.

Etiquette of Condolences

Muslim etiquette when delivering bad news

1. If you had to announce bad news, an accident, death of a relative or beloved one or the like, then you should deliver the news gently. One may say, in the case of someone's death, "I knew that so and so was terribly sick and his health worsened," and that should be said before telling him that the person had died.
2. You should bear in mind that when you announce bad news of an accident, fire, drowning of someone or any kind of accident then you should prepare him first for the news and do not deliver the news bluntly for there are some weak hearted people who may collapse upon hearing the news.
3. Try to choose the right time for delivering such news. Do not deliver it at meal times or before going to bed or during sickness.

Muslim etiquette when offering condolences

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"A believer owes another believer five rights: greeting back, visiting him in illness, following his funeral, accepting his invitation, and saying 'Yarhamukallah (May Allah have mercy on you),' when he says, 'Al-Hamdu Lillah (Praise be to Allah)' after sneezing."⁽¹⁾

1. Agreed upon.

Abu Sa'id al-Khudri narrated that the Prophet (peace be upon him) said,

"You should visit sick persons and accompany the funeral processions, because they remind one of the Last Day."⁽¹⁾

1. When offering your condolences to someone it is favorable to make *Du'a'* for the deceased like the *Du'a'* of the Prophet (peace be upon him) to Abu Salamah when he gave condolences to his family,

"O Allah! Forgive Abu Salamah, raise his rank among those who are rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Lord of the worlds. Make his grave spacious for him and give him light in it."⁽²⁾

2. It is preferred to speak with the family of the deceased aiming to mitigate their grief, mentioning how they should be patient and to ask for Allah's reward for such a calamity. Allah says,

﴿But give glad tidings to as-Sabirun (the patient). Who, when afflicted with calamity, say, 'Truly! To Allah we belong and truly, to Him we shall return.' They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴾

(Al-Baqarah: 155-156)

And remember the Prophet's saying,

"O Allah, recompense me in my affliction and give me something better in exchange for it."⁽³⁾

1. Reported by Ahmad.
2. Reported by Muslim.
3. Reported by Muslim.

And,

"What Allah, the Almighty, had taken belonged to Him, and to him belonged what He granted; and He has an appointed time for everything."⁽¹⁾

1. Agreed upon.

Etiquette of Treating Anyone on the Deathbed and Washing the Deceased

First: Etiquette of treating anyone on the deathbed

1. Lay him on his right side facing the *Qiblah* direction:

The Prophet (peace be upon him) said about the Ka`bah, "*It is your direction that you should face alive and dead.*"⁽¹⁾

Fatimah az-Zahra' (may Allah be pleased with her) said to Umm Rafi', "*Make me face the Qiblah direction.*"⁽²⁾

2. Exhort the dying man to recite the *Shahadah*:

Shahadah is to say 'There is no true God but Allah' in the presence of the deceased. Abu Sa'id al-Khudri (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*Exhort your dying men to recite, 'La Ilaha Illa Allah' (There is no true god but Allah).*"⁽³⁾

Abu Hafs ibn Shahin (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*Prompt your dying people to say: 'La Ilaha Illa Allah' for any Muslim who utters it when dying, it will save him from the Hell-fire.*"

1. Reported by Abu Dawud.

2. Reported by Abu Dawud.

3. Reported by Muslim.

Mu`adh ibn Jabal (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "He whose last words are; 'La Ilaha Illa Allah' (There is no true god but Allah) will enter Paradise."⁽¹⁾

3. Reciting the Qur'an at the deceased:

Maliki scholars said it is abhorred to recite the Qur'an at the dying person as it is not the Sunnah of the Prophet. Also reciting after death on the grave is disliked because it was not the tradition of the early companions. But the later scholars agreed that it is permissible to recite the Qur'an and dedicate the reward to the deceased.

On the contrary, the majority of scholars hold the view that Surat Yasin should be recited and dedicated to the deceased according to the *hadith* of Ma`qil ibn Yasar (may Allah be pleased with him). He narrated that the prophet (peace be upon him) said, "Recite Surat Yasin over your dying persons."⁽²⁾

Some of the late Hanafi and Shafi'i scholars hold the view that it is preferred to recite Surat ar-Ra'd. Jabir (may Allah be pleased with him) said, "It makes the release of the soul easy."

4. Who should close the eyes of the deceased and tighten his jawbone and pray for him:

The kindest and the most righteous relative of the deceased should close the eyes of the deceased, close his eyes and tighten his jawbone. He should say, "In the Name of Allah, adherent to the religion of the Prophet (peace be upon him), O Allah, make it easy for him now and afterwards, make him happy when he meets You, and make what he is going to better than what he left."

1. Reported by Abu Dawud.

2. Reported by Abu Dawud.

5. Those who are disliked to witness the deceased:

Al-Hanafi scholars said that the women in menstruation and postnatal period and the ritually impure people because of sexual intercourse are prohibited to see anyone in his/her death throes for angels cannot be present while they are around.

This view conflicts with the view of the consensus that allows them to attend the washing.

6. It is preferred to have perfume at the place of the dying person.

7. It is preferred to fold and stretch the hands, fingers and feet of the dying person.

8. It is permissible for the deceased to be kissed as a sign of love and gratitude, for the Prophet kissed the companion `Uthman ibn Mazh'un, and Abu Bakr also kissed the Prophet after his death.

9. Obituary:

All the scholars except the Hanbali scholars agreed that it is permissible to gather people to declare the death of someone and perform the funeral prayer for him.

The late Hanafi scholars approve the view of calling for the funeral prayer in markets.

The obituary of the pre-Islamic period is abhorred which is counting the good deeds of the deceased to show off.

Hanbali scholars hold the view that it is abhorred to send someone to call people for the funeral prayer.

10. Rushing into preparing the deceased to be buried:

It is preferred to rush into preparing the deceased to prevent the decay of the body. Imam Ahmad said, "Honoring the body of the

deceased is rushing into the burying procedures." Al-Husayn ibn Wahwah (may Allah be pleased with him) narrated that Talhah ibn al-Bara' fell ill and the Prophet (peace be upon him) came to pay him a sick-visit. He said, *"I think Talhah has died; so tell me (about his death), and make haste, for it is not advisable that the corpse of a Muslim should remain withheld among his family."*⁽¹⁾

11. Rushing into paying the debt of the deceased:

To lessen the agony of the deceased, one should pay his debt. Abu Hurayrah said that the Prophet (peace be upon him) said, *"The soul of the believer remains in suspense till his debts are paid off."*⁽²⁾

12. Rushing into fulfilling the deceased's will:

The deceased may get reward when the inheritors use his fortune after clearing his debts.

Second: Etiquette of washing the deceased

1. Who should wash the deceased?

The male deceased should be washed by a male and the female by a female. In the case of a choice between a male disbeliever and a Muslim marriageable woman that may wash a deceased male, the disbeliever man should wash the deceased, according to the majority of the scholars.

The most entitled to wash the body of the man is his blood relative men from the father's side; the father, the son, grandson, brother, son of the brother, uncle and the nephew for they are the most entitled to perform the funeral prayer. If any of them are not

1. Reported by Abu Dawud.

2. Reported by at-Tirmidhi.

available then the most knowledgeable, then the wife, according to the Hanbali and Shafi'i schools.

The most entitled to wash the body of a dead woman are her female relatives, then the husband.

2. The husband washing his wife and the wife washing her husband:

The majority of the scholars hold the view that it is permissible for both couples to wash the body of one another and to wrap their hands with a cloth so they might not touch the skin of the deceased. Ali washed the body of his wife, Fatimah, and Abu Bakr as-Siddiq asked his wife to wash him after his death and so she did.

The Hanafi scholars hold the view that it is not permissible for a man to wash the body of his wife after her death, for the marriage contract has been nullified by her death. However, it is permissible for the woman to wash the body of her husband even if he divorced her on condition that she is in her waiting period. If she was one of the People of the Book she can also wash his body if she is his wife.

3. Washing the young boy or girl:

Both male and female may wash the body of the dead boy or girl.

4. It is preferred that the one who does the washing to be an honest person who knows the rules of washing for Ibn 'Umar said, "Only honest persons should wash your corpses."

5. The one who does the washing and the people attending the washing process should lower their gazes and not speak of what they see of defects and bad signs in the deceased for the Prophet (peace be upon him) said, *"And whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection."*⁽¹⁾

1. Agreed upon.

6. It is preferred to cover the whole body of the deceased during the washing process.
7. Only those who will help in the washing process should attend.
8. It is preferred that the washing process be done for free and it is abhorred, according to the Hanbali school, unlike Hanafis, to receive a charge for any thing in this process; washing, enshrouding, carrying and burying.
9. It is preferred for the one who does the washing to have a bath afterwards for Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "He who washes the dead should take a bath."⁽¹⁾

1. Reported by Abu Dawud.

Etiquette of Prayer

1. Humility during prayers.
2. The Muslim should stand submissively before Allah and look down.
3. One should put his right hand over the left on the chest when reciting the Qur'an in prayers.
4. Motionless in prayers. Some scholars explained the following verse, ﴿Those who remain constant in their Salat (prayers)﴾ as having two meanings; first, remain constant means standing motionless, not moving much like moving the glasses or the like. Second, they are consistent in performing their prayers as well as maintaining the state of humility and submissiveness to Allah through prayers.
5. Supplications of prayers:

The supplication of starting the prayer,

"O Allah distance between me and my sins as you do between east and west, clean me from my sin as the white cloth from dirt and wash me from my sins with water and snow."

In bowing,

"All Glorious, All Sacred, the lord of the angels and the soul!"

In prostration,

"O Allah to only You I prostrate, in only You I believe and to You alone I submit. My face prostrated to the one Who created it and made it listen and see praise be to Allah the best creator."

After Tashahhud (final sitting),

"O Allah I had done wrong to myself and there is no one Who forgives sins but You so please forgive me and have mercy upon me You are the All-Forgiving the most Merciful."

After finishing the prayer,

"I seek refuge in Allah" (3 times). And "O Allah help me in remembering, thanking and worshiping You properly." "Glory be to Allah" (thirty three times). "Praise be to Allah" (33 times), "Allah is Great" (33 times).

Then one should say,

"There is no god but Allah. He is One with no partner. Sovereignty belongs to Him and He causes death and life and He is Potent over everything."

One should say after Fajr prayers and before talking to people, *"O Allah i seek refuge in You from Hell-fire (7 times)."*

After Maghrib prayer and before talking to people, one should say, *"O Allah bless me with Paradise and protect me from Hell-fire." (7 times)."*

Etiquette of Preserving One's Limbs

One should preserve his own limbs from what Allah has prohibited

1. Preserving the tongue; the Prophet (peace be upon him) said, *"People will be thrown on their faces into the Hell fire on account of their tongues."*⁽¹⁾

- To enjoin good and forbid evil acts. Prophet Muhammad (peace be upon him) said, *"Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith."*⁽²⁾

If the one enjoining good and forbidding evil expects any harm or imprisonment, he would not be a sinner by abandoning it because he is forced to do it.

- Prohibition of lying, in general, though it is permissible in war with unbelievers for the Prophet (peace be upon him) said, *"War is trick".* Lying is also allowed for reconciliation between people. Furthermore, it is permissible for a man to lie to his wife lest they break up.
- Prohibition of backbiting and slander. If you said anything about your fellow that he dislikes then it is considered backbiting and if you said something false about him, then you slander him.

1. Reported by at-Tirmidhi.

2. Reported by Muslim.

- The prohibition of tattling, i.e. to inform against someone to the extent that it may cause rancor.
- The prohibition of revealing secrets. The Prophet (peace be upon him) said, *"If one man tells another something, and then turns (his eyes) round, it is Trust."*
- The prohibition of perjury. It is not permitted to curse people unless they are of those who are cursed by Allah and died as disbelievers such as Satan, Abu Jahl, Abu Lahab. It is not permitted to curse anyone alive even if he is a disbeliever since he/she may come to Islam at any time. Rather, one may say, "No doubt, the curse of Allah is on the disbelievers." or "No doubt, the curse of Allah is on the *Zhalimin* (wrongdoers)." or "No doubt, the curse of Allah is on the liars."

2. Preserving one's eye:

One should preserve the eye by lowering his/her gaze from what Allah prohibited because it might lead to committing fornication. The Prophet (peace be upon him) said, *"Looking is a vehicle of fornication."*

Etiquette of Supplication

1. Seeking lawful sources.
2. Facing the direction of prayer if possible and seeking the blessed times and occasions such as the Day of `Arafah, the month of Ramadan, Friday, the last third of the night, the time right before the break of dawn, while prostrating, the times of rain, between the calls for prayer and the *Iqamah*, during *Jihad* and when frightened or humble.
3. Raising one's hands to shoulder level.
4. Beginning by praising Allah and invoking peace and blessing upon the Prophet (peace be upon him).
5. Asking Allah submissively and in humility.
6. Lowering one's voice.
7. Supplicating for lawful things and not praying for sinful deeds or severing of kinship relations.
8. Not to be haste and anticipate to have your *Du`a'* answered. You should believe that Allah will surely answer the supplication in any form.
9. Use elegant speech and avoid asking for anything that harms yourself, family, or property.
10. Repeating the supplication three times and if you want to supplicate for someone else then you should start first by supplicating for yourself.

11. To wipe your face with your hands after supplicating Allah, praising Him, thanking Him and invoking peace and blessing upon His Prophet (peace be upon him).

Etiquette of Visits

1. Etiquette of choosing the best time for the visit:

One should choose the right time for paying a visit, stay for an appropriate time and do not visit anyone in an inappropriate time, such as the time of meals, sleep, rest or the three times for asking permission: before Fajr prayer, siesta time and after `Isha' prayer.

Allah, the Almighty, says,

﴿On three occasions; before Fajr (morning) Salat (prayer), and while you put off your clothes for the noonday (rest), and after the `Isha' (late-night) Salat (prayer).﴾

(An-Nur: 85)

2. Etiquette of informing the host beforehand and accepting his excuse if he could not host you in his house:

If you paid someone a visit with no prior appointment and he did not host you in his house then excuse him for he may find it difficult to do so. He can also phone you to apologize.

Allah, the Almighty, says,

﴿And if you are asked to go back, go back, for it is purer for you.﴾

(An-Nur: 28)

The Muslim should pardon his fellow brother and accept his excuse in order not to force him to tell a lie. If a father orders his son to tell a lie and tell the guests that he is not at home while he is in,

then he is representing a bad example to his son and by doing this, he teaches him how to lie. Unfortunately, a lie could be more palatable to the guest than other excuses like being busy for example.

3. Etiquette of greeting the household:

If you joined a gathering you should greet every one attending and if you wanted to shake hands with them start with the most knowledgeable, the righteous or the elders. The Prophet (peace be upon him) said, *"The older first, the older first."*⁽¹⁾

4. Etiquette of taking off one's shoes upon entering one's house:

Before entering your house or the house of your fellow Muslim brother you should look if your shoes are dirty then you should clean them on the doormat to clean it from the dirt stuck in it. The Prophet (peace be upon him) said, *"And the earth has been made sacred and pure and the mosque for me."*

5. Etiquette of sitting in the house of the visited person:

You should sit where that the host tells you to sit in and if you sat where you wanted, then choose a place where you do not see the inside of the house or sit in a place that will not cause any embarrassment to the household.

6. The guest should not lead the host in prayer:

Abu Mas'ud al-Ansari (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as Imam for the people. And if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the

1. Reported by Abu Dawud.

Sunnah, then the earliest one to emigrate; if they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in the latter's house or where (the latter) has authority, or sit in his place of honor in his house, except that he gives you permission or with his permission."⁽¹⁾

7. Supplication for the expiation of idle talk:

"Praise be to Allah, I testify that there is no god but You, I ask for Your forgiveness and I repent to You."⁽²⁾

Types of visitations

1. Parents visits:

Allah, the Almighty, says,

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: My Lord! Bestow on them Your Mercy as they did bring me up when I was young.﴾

(Al-Isra': 23-24)

2. Relatives' visits:

Allah, the Almighty, says,

﴿Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴾

(Muhammad: 22)

1. Reported by Muslim.

2. Reported by Abu Dawud.

3. Neighbors' visits:

The Prophet (peace be upon him) said,

"Jibril kept advising me of the rights of neighbors so much that I thought he would include them as heirs."⁽¹⁾

4. Visiting the sick:

Prophet Muhammad (peace be upon him) said,

"Verily, Allah, the Exalted, will say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit Me.' He would say: 'O my Lord, how could I visit you and You are the Lord of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me.' He would submit: 'My Lord, how could I feed You and You are the Lord of the worlds?' He would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you but you did not give it to Me.' He would say: 'My Lord, how could I give You (water) and You are the Lord of the worlds?' Thereupon He would say: 'Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink, you would have found (its reward) with Me?'"⁽²⁾

¹ Agreed upon.
Reported by Muslim.

5. Visiting friends and those who are in need:

The Prophet (peace be upon him) said,

"Whoever meets his brother's needs, Allah will meet his needs, and whoever relieves a Muslim of some worldly distress, Allah will relieve him of some of the distress of the Day of Resurrection."⁽¹⁾

6. Visiting orphans:

Sahl ibn Sa'd (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"I will be like this in Jannah (Paradise) with the person who takes care of an orphan."* Allah's Messenger (peace be upon him) raised his forefinger and middle finger by way of illustration."⁽²⁾

7. Visiting scholars and righteous people.

8. Exchanging visits for the sake of Allah:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, 'Where do you intend to go?' He said, 'I intend to visit my brother in this town.' The angel said, 'Have you done any favor to him?' He said, 'No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious.' Thereupon the angel said, 'I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake).'"⁽³⁾

1. Reported by Abu Dawud.
2. Reported by al-Bukhar.
3. Reported by al-Bukhari.

Etiquette of Eating and Drinking

Etiquette of drinking

1. Muslims must be cautious about the sources of their food. If they are not lawful, one must not have them as Allah does not answer the *Du'a'* of those who eat or wear unlawful sources.
2. It is more desirable to cook with fire, for the Prophet (peace be upon him) used to do so. It is scientifically proved that cooking with fire is better than using electricity.
3. Wash and clean your hands before and after eating; it is necessary for personal hygiene.
4. There is a certain sitting posture to be followed when eating. When he would eat, the Prophet used to sit with his legs under the knees (like in prayer) putting his left foot upon his right forefoot in a way that shows submission and humbleness to Allah the Most High, and respect and appreciation to the bounty of food. This posture is the best and the most beneficent one, by which all parts of the body take their natural position. This helps the stomach digest the food well, beside the well-mannered and polite way of sitting. It is known that this posture helps relaxation of the body, activation of power centers which are responsible for digestion and secretion of digestive enzymes, and prevents constipation. This posture additionally preserves food in one viscera, as it is not a posture of leaning or relaxing. It also helps us to eat less because of the pressure of the legs on the abdomen.

It was narrated that the Prophet (peace be upon him) said, "*I do not eat while lying down.*" He said also that he would sit and eat like slaves. In his *Sunan*, Ibn Majah narrated that the Prophet (peace be upon him) prohibited eating while lying face down or leaning on something. The word "leaning" was explained as to sit cross-legged, to sit resting on something and to sit leaning on one side. The first two kinds of leaning resemble the sitting of the arrogant. The third kind (leaning on one side) is harmful; it hinders the normal passage of food and compresses the stomach. This is also not comfortable to the stomach which is squeezed between the floor and the back near the diaphragm, between the digestive and respiratory systems.

Abu Juhayfah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*I do not take my meals while leaning (against something).*"⁽¹⁾

5. A Muslim must not eat where illegal food is served, for the Prophet (peace be upon him) prohibited sitting at tables on which wine is served.
6. One should mention the name of Allah before eating. The Prophet (peace be upon him) said, "*Boy, mention the name of Allah.*" Also, He (peace be upon him) said, "*One of you should mention the Name of Allah Most High before eating. However, if he forgets (to mention the Name of Allah) at the beginning, he should say, 'In the Name of Allah at the beginning and at the end.'*"⁽²⁾
7. One should also say a supplication before eating. The Prophet (peace be upon him) said, "*Whomever Allah feeds, should say, 'O Allah,*

1. Reported by al-Bukhari.

2. Reported by Abu Dawud and at-Tirmidhi.

Etiquette of Eating and Drinking

Etiquette of drinking

1. Muslims must be cautious about the sources of their food. If they are not lawful, one must not have them as Allah does not answer the *Du'a'* of those who eat or wear unlawful sources.
2. It is more desirable to cook with fire, for the Prophet (peace be upon him) used to do so. It is scientifically proved that cooking with fire is better than using electricity.
3. Wash and clean your hands before and after eating; it is necessary for personal hygiene.
4. There is a certain sitting posture to be followed when eating. When he would eat, the Prophet used to sit with his legs under the knees (like in prayer) putting his left foot upon his right forefoot in a way that shows submission and humbleness to Allah the Most High, and respect and appreciation to the bounty of food. This posture is the best and the most beneficent one, by which all parts of the body take their natural position. This helps the stomach digest the food well, beside the well-mannered and polite way of sitting. It is known that this posture helps relaxation of the body, activation of power centers which are responsible for digestion and secretion of digestive enzymes, and prevents constipation. This posture additionally preserves food in one viscera, as it is not a posture of leaning or relaxing. It also helps us to eat less because of the pressure of the legs on the abdomen.

It was narrated that the Prophet (peace be upon him) said, "*I do not eat while lying down.*" He said also that he would sit and eat like slaves. In his *Sunan*, Ibn Majah narrated that the Prophet (peace be upon him) prohibited eating while lying face down or leaning on something. The word "leaning" was explained as to sit cross-legged, to sit resting on something and to sit leaning on one side. The first two kinds of leaning resemble the sitting of the arrogant. The third kind (leaning on one side) is harmful; it hinders the normal passage of food and compresses the stomach. This is also not comfortable to the stomach which is squeezed between the floor and the back near the diaphragm, between the digestive and respiratory systems.

Abu Juhayfah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*I do not take my meals while leaning (against something).*"⁽¹⁾

5. A Muslim must not eat where illegal food is served, for the Prophet (peace be upon him) prohibited sitting at tables on which wine is served.
6. One should mention the name of Allah before eating. The Prophet (peace be upon him) said, "*Boy, mention the name of Allah.*" Also, He (peace be upon him) said, "*One of you should mention the Name of Allah Most High before eating. However, if he forgets (to mention the Name of Allah) at the beginning, he should say, 'In the Name of Allah at the beginning and at the end.'*"⁽²⁾
7. One should also say a supplication before eating. The Prophet (peace be upon him) said, "*Whomever Allah feeds, should say, 'O Allah,*

1. Reported by al-Bukhari.

2. Reported by Abu Dawud and at-Tirmidhi.

Etiquette of Eating and Drinking

Etiquette of drinking

1. Muslims must be cautious about the sources of their food. If they are not lawful, one must not have them as Allah does not answer the *Du'a'* of those who eat or wear unlawful sources.
2. It is more desirable to cook with fire, for the Prophet (peace be upon him) used to do so. It is scientifically proved that cooking with fire is better than using electricity.
3. Wash and clean your hands before and after eating; it is necessary for personal hygiene.
4. There is a certain sitting posture to be followed when eating. When he would eat, the Prophet used to sit with his legs under the knees (like in prayer) putting his left foot upon his right forefoot in a way that shows submission and humbleness to Allah the Most High, and respect and appreciation to the bounty of food. This posture is the best and the most beneficent one, by which all parts of the body take their natural position. This helps the stomach digest the food well, beside the well-mannered and polite way of sitting. It is known that this posture helps relaxation of the body, activation of power centers which are responsible for digestion and secretion of digestive enzymes, and prevents constipation. This posture additionally preserves food in one viscera, as it is not a posture of leaning or relaxing. It also helps us to eat less because of the pressure of the legs on the abdomen.

It was narrated that the Prophet (peace be upon him) said, "I do not eat while lying down." He said also that he would sit and eat like slaves. In his *Sunan*, Ibn Majah narrated that the Prophet (peace be upon him) prohibited eating while lying face down or leaning on something. The word "leaning" was explained as to sit cross-legged, to sit resting on something and to sit leaning on one side. The first two kinds of leaning resemble the sitting of the arrogant. The third kind (leaning on one side) is harmful; it hinders the normal passage of food and compresses the stomach. This is also not comfortable to the stomach which is squeezed between the floor and the back near the diaphragm, between the digestive and respiratory systems.

Abu Juhayfah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "I do not take my meals while leaning (against something)." ⁽¹⁾

5. A Muslim must not eat where illegal food is served, for the Prophet (peace be upon him) prohibited sitting at tables on which wine is served.
6. One should mention the name of Allah before eating. The Prophet (peace be upon him) said, "Boy, mention the name of Allah." Also, He (peace be upon him) said, "One of you should mention the Name of Allah Most High before eating. However, if he forgets (to mention the Name of Allah) at the beginning, he should say, 'In the Name of Allah at the beginning and at the end.'" ⁽²⁾
7. One should also say a supplication before eating. The Prophet (peace be upon him) said, "Whomever Allah feeds, should say, 'O Allah,

1. Reported by al-Bukhari.

2. Reported by Abu Dawud and at-Tirmidhi.

bless it for us and feed us better than it.' And whomever Allah gives milk to drink, should say, 'O Allah, bless it for us and give us more of it.'"⁽¹⁾

8. A Muslim should also use his/her right hand while eating or drinking. The left-handed one should try to use his right hand together with his left hand as much as possible. The Muslim should also use only three fingers in eating, for the Messenger of Allah (peace be upon him) used to do so.

Umar ibn Abu Salamah narrated, "I was under the care of Allah's Messenger, and as my hand used to roam about in the dish he said to me, 'Boy, mention the name of Allah, and eat with your right hand and eat from what is near to you.'"⁽²⁾

Ibn Umar also narrated that Allah's Messenger (peace be upon him) said, "When any one of you intends to eat (meal), he should eat with his right hand, and when he (intends) to drink he should drink with his right hand, for the Satan eats with his left hand and drinks with his left hand."⁽³⁾

9. It is an act of Sunnah to eat from what is next to you, not from the middle of the plate. Ibn Abbas narrated that the Prophet (peace be upon him) said, "Barakah (blessing) descends on the middle of food. So, eat from its sides and do not eat from its middle."⁽⁴⁾
10. To approach the food while eating is an act of Sunnah, for the Prophet (peace be upon him) said, "You son, approach (the food), mention the name of Allah, eat with your right hand and eat from what is near to you."⁽⁵⁾

1. Reported by Abu Dawud.

2. Agreed upon.

3. Reported by Muslim.

4. Reported by Abu Dawud.

5. Reported by at-Tirmidhi.

11. Also one should not hurry up when eating, for this may cause dyspepsia. Rather, one should chew food well, since chewing is the first step of digestion.
12. It is prohibited to waste food by extravagance, whatever its amount is. If a bite falls down from one's hand, one should pick it up and clean it then eat it. However if one dislikes it, he/she should feed it to animals like dogs or cats.

The Prophet (peace be upon him) said, "If one of you while eating dropped something of his food, he should clean it and eat it. He should not leave it to Satan."⁽¹⁾

And Allah says,

﴿O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not al-Musrifun (those who waste by extravagance).﴾

(Al-A'raf: 31)

13. One should take small bites. He should not have another amount unless he/she finishes the previous one. One should not chew food quickly or become too full.

Al-Miqdam ibn M'ad Yakrib said "I heard the Prophet (peace be upon him) saying, 'The son of Adam fills no vessel more displeasing to Allah than his stomach. A few morsels should be enough for him to preserve his strength. If he must fill it, then he should allow a third for his food, a third for his drink and leave a third empty for easy breathing.'"⁽²⁾

1. Reported by at-Tirmidhi.

2. Reported by Ibn Majah.

14. It is not desirable to eat much meat. The Prophet (peace be upon him) said, *"The excellence of 'A'ishah to other women is as the excellence of meat to other food."*⁽¹⁾

'Excellence' is not a justification to increase eating meat. One of 'Umar ibn al-Khattab's instructions (may Allah be pleased with him) reads, "Do not eat much meat. It is harmful as wine."

Abocrates also said, "Make not your stomach a grave to animals."

It is well known that meat contains the adrenaline which causes quickness of temper, beside many toxins. In general, animal protein increases acidity in blood. That is in addition to man's spoiling of animal pasture and fodder, let alone hormones, blood and antibiotics, which cause several diseases.

15. Be attentive to diversify food in kinds and types. Almighty Allah says,

﴿Then let man look at his food.﴾

(Abasa: 24)

16. Take whatever is useful for the body, and leave whatever causes harm such as chemicals, hormones and toxins. The Prophet (peace be upon him) said, *"Seek whatever is useful for you."*⁽²⁾
17. A Muslim should not express his feeling of disgust or dislike of food. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) never criticized any food (presented him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).⁽³⁾

1. Reported by al-Bukhari and Muslim.

2. Reported by Muslim.

3. Agreed upon.

18. One should not engage in arguing during meals, or ridiculing others. Moreover, one should avoid announcing bad news and watching horror movies while eating, for these may cause dyspepsia.
19. It is preferable not to take two meals after each other and leave no space in the stomach. The Prophet (peace be upon him) said, *"We are a people who do not eat until we feel hungry, and when we eat, we do not fill (the stomach)."*
20. It is also preferable to gather together for meals, which brings feelings of cordiality, intimacy and blessings. Fast eaters should try to wait for those who eat slowly, and should not leave the table until all eaters finish.
21. Never blow on a hot meal.
22. When the servant brings food, one should give him some of it. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"When your servant brings your food to you, if you do not ask him to join you, then at least ask him to take one or two handfuls, for he has suffered from its heat (while cooking it) and has taken pains to cook it nicely."*⁽¹⁾
23. When you enter a discussion during eating, then let it be enjoining the good and forbidding the evil. Moreover, one should avoid absolute silence or talking when his mouth is full of food.
24. Close your mouth well while eating and do not produce sounds.
25. Do not leave scraps of food in the plate, but eat it up for they may bring blessings.
26. When you finish eating, you must thank and praise Allah for His benefaction. Anas narrated that the Prophet (peace be upon him)

1. Reported by al-Bukhari.

said, "Whenever you finish eating, you have to thank Allah saying, 'Praise be to Allah Who has fed me this and nourished me thereby without having contributed anything, neither power nor resources.'"⁽¹⁾

When you are invited to a meal by another person, you should invoke Allah for him and say, "O Allah, feed him/her who fed me, and provide with drink him/her who provided me." Or, "May the pious eat your food, and may the angels send prayers upon you, and may Allah mention you among those whom He mentions."

27. Try to take fruits two hours before or after the meal. Allah, the Almighty, says,

﴿And fruit; that they may choose. And the flesh of fowls that they desire.﴾

(Al-Waqi'ah: 20-21)

He, the Most High, mentions fruits before meat. It has been proved in modern science that taking fruits immediately after meals, causes fermentation in the stomach. However, taking them before meals will be more useful and healthier because fruits are quickly digested, thus prepare the stomach to digest the more complicated food. Moreover fruits help the body make the best use of vitamins found in food.

28. Cover food vessels after finishing the meal. The Prophet (peace be upon him) said, "Cover your food vessel, when night falls down."
29. Do not eat just before sleeping. In modern science, it is better to allow some time, at least some hours, between eating and sleeping. The Prophetic Sunnah agrees with modern science in this respect, since the Prophet (peace be upon him) recommended walking after dinner for even fifty steps.

1. Reported by Abu Dawud.

To summarize the Prophetic manners of eating, we can say that he (peace be upon him) would eat whatever was available, if he liked, and would never refuse what was in his hand, nor trouble himself with what was missing. If bread and meat were available, he would eat, and if fruits, bread and meat were found, he would eat as well, and if anything was not available but one fruit of date, he would eat too. He would prefer the sweet cool drink. Allah says,

﴿O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.﴾

(Al-Baqarah: 172)

Etiquettes of drinking

The Prophet's etiquette of drinking is the most ideal. He used to drink honey mixed with cool water, which is important to keep good health and that is known only by great doctors. One spoon of honey in the morning (before eating anything else) removes phlegm, washes the stomach, clears its viscosity, eliminates its excrements and warms it up moderately. It does the same with the liver, kidney and urinary bladder. It is the most ever useful drink for the stomach.

Some etiquette of drinking:

1. It is preferable not to drink much water during meals. Rather have a little after finishing the meal, for it is scientifically proved that drinking during the meal causes a decrease of digestive enzymes.
2. It is an act of the Sunnah to mention the Name of Allah before drinking, and praise Him after finishing.

said, "Whenever you finish eating, you have to thank Allah saying, 'Praise be to Allah Who has fed me this and nourished me thereby without having contributed anything, neither power nor resources.'"⁽¹⁾

When you are invited to a meal by another person, you should invoke Allah for him and say, "O Allah, feed him/her who fed me, and provide with drink him/her who provided me." Or, "May the pious eat your food, and may the angels send prayers upon you, and may Allah mention you among those whom He mentions."

27. Try to take fruits two hours before or after the meal. Allah, the Almighty, says,

﴿And fruit; that they may choose. And the flesh of fowls that they desire.﴾

(Al-Waqi'ah: 20-21)

He, the Most High, mentions fruits before meat. It has been proved in modern science that taking fruits immediately after meals, causes fermentation in the stomach. However, taking them before meals will be more useful and healthier because fruits are quickly digested, thus prepare the stomach to digest the more complicated food. Moreover fruits help the body make the best use of vitamins found in food.

28. Cover food vessels after finishing the meal. The Prophet (peace be upon him) said, "Cover your food vessel, when night falls down."
29. Do not eat just before sleeping. In modern science, it is better to allow some time, at least some hours, between eating and sleeping. The Prophetic Sunnah agrees with modern science in this respect, since the Prophet (peace be upon him) recommended walking after dinner for even fifty steps.

1. Reported by Abu Dawud.

To summarize the Prophetic manners of eating, we can say that he (peace be upon him) would eat whatever was available, if he liked, and would never refuse what was in his hand, nor trouble himself with what was missing. If bread and meat were available, he would eat, and if fruits, bread and meat were found, he would eat as well, and if anything was not available but one fruit of date, he would eat too. He would prefer the sweet cool drink. Allah says,

﴿O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.﴾

(Al-Baqarah: 172)

Etiquettes of drinking

The Prophet's etiquette of drinking is the most ideal. He used to drink honey mixed with cool water, which is important to keep good health and that is known only by great doctors. One spoon of honey in the morning (before eating anything else) removes phlegm, washes the stomach, clears its viscosity, eliminates its excrements and warms it up moderately. It does the same with the liver, kidney and urinary bladder. It is the most ever useful drink for the stomach.

Some etiquette of drinking:

1. It is preferable not to drink much water during meals. Rather have a little after finishing the meal, for it is scientifically proved that drinking during the meal causes a decrease of digestive enzymes.
2. It is an act of the Sunnah to mention the Name of Allah before drinking, and praise Him after finishing.

3. It is also an act of the Sunnah to take three breaths while drinking. When he was about to drink, the Prophet (peace be upon him) used to mention the Name of Allah, then sip the first drink, then take his breath out of the vessel, then praise Allah, then drink again. He did not gulp the drink all at once. Ibn `Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"Do not drink once as camels do, but drink twice or thrice and mention the name of Allah at the beginning and praise Him after finishing."*⁽¹⁾
4. You should not drink from the head of the vessel. Rather use a drinking glass.
5. You should sit while drinking, however some clergymen have recommended standing up when drinking from Zamzam.
6. It is also preferable to use modest vessels, since it is illegal to use silver and golden ones.
7. Very cold drinks cause debility of kidney, and very hot drinks cause laxity of the stomach.
8. When you offer a drink, you should begin first with the one who is sitting on your right side.

1. Reported by at-Tirmidhi.

Etiquette of Companionship

1. Choice of companions:

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"Man behaves like his friend, so, one should examine his friend."*⁽¹⁾

Abu Musa narrated that the Prophet (peace be upon him) said,

"The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."⁽²⁾

2. Love for the sake of Allah:

The highest level of friendship is that which comes out of love for Allah, and not out of acquiring a position or achieving sooner or later self-interests. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Verily, Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine."⁽³⁾

1. Reported by Abu Dawud.

2. Agreed upon.

3. Reported by Muslim.

3. Smile and be friendly to companions:

Abu Dharr narrated that the Messenger of Allah (peace be upon him) said, *"Don't consider anything insignificant out of good things even if it is that you meet your brother with a cheerful countenance."*⁽¹⁾

Ibn Mas'ud (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"Whoever treats others easily and kindly and remains close to them, is prohibited to taste Hell fire."*⁽²⁾

4. Giving advice:

The Muslim should hold good wishes for his/her brothers/sisters and try to guide them to the way of truth, never deceive or mislead them, and enjoin the good and forbid the evil.

Jarir ibn `Abdullah (may Allah be pleased with him) narrated, "I gave the pledge of allegiance to the Prophet for offering prayer perfectly, giving *Zakah*, and giving good advice to every Muslim."⁽³⁾

On the authority of Tamim ad-Dari, the Messenger of Allah (peace be upon him) said, *"Ad-Din is a name of sincerity and well wishing."* Upon this we said, "For whom?" He replied, *"For Allah, His Book, His Messenger and for the leaders and the general Muslims."*⁽⁴⁾

5. Muslims should cooperate:

Abu Musa narrated that the Prophet said, *"A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other."* While (saying that) the Prophet clasped his hands, by interlacing his fingers.

6. The Muslim should behave humbly and not be arrogant or self-conceited:

1. Reported by Muslim.

2. Reported by Ahmad.

3. Reported by al-Bukhari.

4. Reported by Muslim.

`Iyad ibn Himar (may Allah be pleased with him) narrated that, while Allah's Messenger (peace be upon him) was delivering a sermon, he said, *"Allah revealed to me that we should be humble amongst ourselves and none should show pride upon the others. And it does not behoove one to do so."*⁽¹⁾

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said, *"Charity does not in any way decrease the wealth and the servant who forgives others, Allah adds to his respect, and the one who shows humility amongst others, Allah elevates him in the estimation (of the people)."*⁽²⁾

7. Good morality:

Masruq (may Allah be pleased with him) narrated that he and a group with him went to `Abdullah ibn `Amr when Mu`awiyah came to Kufa, and he made a mention of Allah's Messenger (peace be upon him) and said, "He was never immoderate in his talk and he never reviled others." Allah's Messenger (may peace be upon him) also said, *"The best amongst you are those who are best in morals."*⁽³⁾

8. Integrity and sincerity:

Abu Hurayrah narrated that the Messenger of Allah (peace be upon him) said, *"The Muslim believer is honorable and generous, but the dissolute unbeliever is dishonorable and mean."*⁽⁴⁾

9. Trust your brothers/sisters and never spy on them:

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

1. Reported by Muslim.

2. Reported by Muslim.

3. Agreed upon.

4. Reported by Abu Dawud.

"Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another (i.e. to look and listen secretly) and do not spy upon one another (to know hidden secrets and defects) and do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah."⁽¹⁾

And Almighty Allah says,

﴿O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.﴾

(Al-Hujurat: 12)

10. Forgive other's mistakes and repress anger:

The Almighty says,

﴿Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves al-Muhsinun (the good-doers).﴾

(Al-'Imran: 134)

The Almighty also says,

﴿The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zhalimun (oppressors, polytheists, and wrong-doers, etc.).﴾

(Ash-Shura: 40)

1. Agreed upon.

Mu'adh ibn Jabal (may Allah be pleased with him) narrated that the Messenger of Allah (may peace be upon him) said,

"Whoever suppresses his anger although he is not in a state of deficiency, Allah will call him publicly on the day of Resurrection and put him to choose freely from the Hour. For pardoning people is not a sign of weakness or deficiency. Rather it elevates him in the estimation of the people."⁽¹⁾

Abu Hurayrah narrated that the Prophet (peace be upon him) said,

"The servant who forgives others, Allah adds to his respect, and charity does not in any way decrease the wealth and the one who shows humility amongst others, Allah elevates him in the estimation (of the people)."⁽²⁾

11. Never envy one another nor nurse aversion:

Anas ibn Malik narrated that the Prophet (peace be upon him) said,

"Neither nurse mutual hatred, nor jealousy, nor enmity, and become as fellow brothers and servants of Allah. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days."⁽³⁾

12. Scoffing is forbidden:

Allah says,

﴿O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having

1. Reported Abu Dawud and at-Tirmidhi.

2. Reported by Ahmad.

3. Agreed upon.

Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zhalimun (wrong-doers, etc.). ﴿

(Al-Hujarat: 11)

13. Reconciliation is recommended:

Abu ad-Darda' narrated that the Prophet (peace be upon him) said, *"Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (Sadaqah)?"* The people replied, "Yes, Prophet of Allah!" He said, *"It is putting things right between people, spoiling them is the shaver (destructive)."*⁽¹⁾

That is why Islamic law allows lying for the one who intends to reconcile between brothers. Umm Kulthum bint 'Uqbah narrated that she heard Allah's Messenger saying, *"He who makes peace between the people by inventing good information or saying good things, is not a liar."*⁽²⁾

14. Do not remind someone of a favor:

On the authority of Abu Dharr that the Messenger of Allah (peace be upon him) said, *"Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at them nor would absolve them and there is a painful chastisement for them."* The Messenger of Allah (peace be upon him) repeated it three times. Abu Dharr (may Allah be pleased with him) remarked, *"They failed and they lost; who are these persons, Messenger of Allah."* He said; *"They are: the dragger of the lower garment, the recounter of obligation, the seller of goods by false oath."*⁽³⁾

1. Reported by Abu Dawud.

2. Agreed upon.

3. Reported by Muslim.

15. Keep secrets:

Keeping secrets must be considered one of the trusts imposed on man to maintain. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said,

"There are three characteristics of a hypocrite: when he spoke he told a lie, when he made a promise he acted treacherously, and when he was trusted he betrayed."⁽¹⁾

16. Dispraise of the double-faced:

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

"You see that the people are of different natures. Those who were the best in the pre-Islamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)."⁽²⁾

Al-Qurtubi said that the worst among people is the double-faced person because he/she is like the hypocrite who deceives others through lying which is the root of evil.

It is also said that the "dispraised" is he who flatters one group when he meets them, then criticizes them in their absence. Whereas the "praised" person is he who advises each group, apologizes on behalf of others, tells as much as possible what is good, and conceals what is bad.

1. Agreed upon.

2. Reported by al-Bukhari.

Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zhalimun (wrong-doers, etc.). ﴿

(Al-Hujarat: 11)

13. Reconciliation is recommended:

Abu ad-Darda' narrated that the Prophet (peace be upon him) said, "Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (Sadaqah)?" The people replied, "Yes, Prophet of Allah!" He said, "It is putting things right between people, spoiling them is the shaver (destructive)."⁽¹⁾

That is why Islamic law allows lying for the one who intends to reconcile between brothers. Umm Kulthum bint 'Uqbah narrated that she heard Allah's Messenger saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar."⁽²⁾

14. Do not remind someone of a favor:

On the authority of Abu Dharr that the Messenger of Allah (peace be upon him) said, "Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at them nor would absolve them and there is a painful chastisement for them." The Messenger of Allah (peace be upon him) repeated it three times. Abu Dharr (may Allah be pleased with him) remarked, "They failed and they lost; who are these persons, Messenger of Allah." He said; "They are: the dragger of the lower garment, the recounter of obligation, the seller of goods by false oath."⁽³⁾

1. Reported by Abu Dawud.

2. Agreed upon.

3. Reported by Muslim.

15. Keep secrets:

Keeping secrets must be considered one of the trusts imposed on man to maintain. Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said,

"There are three characteristics of a hypocrite: when he spoke he told a lie, when he made a promise he acted treacherously, and when he was trusted he betrayed."⁽¹⁾

16. Dispraise of the double-faced:

Abu Hurayrah (may Allah be pleased with him) narrated that Allah's Messenger (peace be upon him) said,

"You see that the people are of different natures. Those who were the best in the pre-Islamic period, are also the best in Islam if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e. ambition of ruling) are those who hate it most. And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e. a hypocrite)."⁽²⁾

Al-Qurtubi said that the worst among people is the double-faced person because he/she is like the hypocrite who deceives others through lying which is the root of evil.

It is also said that the "dispraised" is he who flatters one group when he meets them, then criticizes them in their absence. Whereas the "praised" person is he who advises each group, apologizes on behalf of others, tells as much as possible what is good, and conceals what is bad.

1. Agreed upon.

2. Reported by al-Bukhari.

Etiquette of Attending the Jumu'ah Prayer

First: Etiquette of attending the Jumu'ah Prayer

1. One should go early to offer the Jumu'ah Prayer humbly and to gain the reward of praying in the first row:

Allah, the Almighty, says,

﴿O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah (Jumu'ah religious talk) (Khutbah) and Salat (prayer)) and leave off business (and every other thing), that is better for you if you did but know!﴾

(Al-Jumu'ah: 9)

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Whoever makes Ghusl (have a bath) on Jumu'ah like the Ghusl one makes due to sexual defilement, and then goes to the mosque, it will be as if he had sacrificed a camel. If he goes during the second hour, it will be as if he had sacrificed a cow. If he goes during the third hour, it will be as if he had sacrificed a horned lamb. If he goes during the fourth hour, it will be as if he had sacrificed a hen. And if he goes during the fifth hour, it will be as if he had sacrificed (something like) an egg. When the Imam comes, the angels will be present to listen to the remembrance."⁽¹⁾

1. Agreed upon.

2. Stepping over the necks of the people on Jumu'ah should be avoided. But if one finds a room that he may sit in, then there is no blame to do so:

Abdullah ibn Busr (may Allah be pleased with him) narrated that a man came and he was stepping over the necks of the people while the Prophet was delivering the Jumu'ah sermon. He (peace be upon him) said to him, *"Sit down. You have harmed the people and have come late."*⁽¹⁾

3. Listening attentively to the Jumu'ah sermon; speaking and even asking others to listen is forbidden:

Ash-Shafi'i held the opinion that keeping silent during the Jumu'ah sermon is a Sunnah and speaking is disliked. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, *"If you asked a man beside you to keep silent while the Imam is delivering the sermon on Friday, your reward becomes nullified."*

But ash-Shafi'i and Hanbali schools excluded some forms of keeping silent:

- Notifying a blind.
- Offering two Rak'ahs when entering a mosque.
- Saying *Yarhamukum Allah* to the sneezed person.
- Greeting back: it is disliked to greet when entering the mosque but greeting back is obligatory.
- Invoking blessing and peace upon Prophet Muhammad (peace be upon him) when hearing his name.

1. Reported by Abu Dawud.

According to the Hanafi School, it is strictly disliked for a person to greet back or say *Yarhamukum Allah* to the sneezer. In other words, what is considered prohibited in prayer is prohibited too during the sermon such as eating, drinking, remembering Allah or enjoining the good. Rather, you should keep silent and listen attentively. Moreover, the sign language of a dumb is prohibited as well because they may be used in selling.

When should we keep silent? Maliki and Hanbali Schools upheld the opinion that the time of keeping silent begins when the Imam starts to deliver the sermon. On the other hand, the Hanafi School said that the time of keeping silent begins as soon as the Imam mounts the pulpit.

4. Giving charity during the sermon is disliked according to the Hanafi School. But it is allowed according to Hanbali's.
5. Avoiding the acts of engaging oneself in frivolous things like playing with the prayer-bead, carpet, hands, etc. or even sleeping as this may lead to losing the reward of the sermon.
6. It is disliked to sit with legs curled up during the sermon as it may be a cause of sleeping and nullifying one's ablution:

Sahl ibn Mu'adh ibn Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) forbade sitting with the legs curled up while the Imam delivering the sermon on Friday.⁽¹⁾

Some etiquette on Friday

1. Preparing oneself for the Friday prayer from Thursday by offering some acts such as laundering, preparing the perfume, repenting and

1. Reported by Abu Dawud.

asking the forgiveness of Allah, remembering Allah, determining to go early to mosque, reciting the Qur'an and offering the night prayer.

An early Muslim noted, "The most rewarded person on the Friday Prayer is he who looks forward for going to the Friday prayer and prepares for it on Friday eve."

2. It is recommended to perform things that are parts of *Fitrah* (the innate nature). Abu Hurayrah narrated that the Prophet (peace be upon him) said, "*Five things are part of one's Fitrah; circumcision, (Istihdad) shaving the pubic hair, trimming the nails, plucking the armpit hair and clipping the mustache.*"⁽¹⁾
3. Having a bath after the Fajr Prayer on Friday. This lasts till the call for prayer (*Adhan*). Ibn 'Umar narrated that the Prophet (peace be upon him) said, "*When you come to Jumu'ah do Ghusl.*"⁽²⁾ Also, Samurah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "*If any one of you performs ablution (on Friday) that is all right; and if any of you has a bath, that is better.*"⁽³⁾

And Aws ibn Aws narrated that the Prophet (peace be upon him) said,

"Whoever performs Ghusl on Friday after having sexual intercourse with his wife and then goes early to the mosque and attends from the beginning of the sermon and draws near to the Imam and listens to him attentively, then all his sins between that Friday and the next Friday will be forgiven"⁽⁴⁾

1. Agreed upon.
2. Agreed upon.
3. Reported by Abu Dawud.
4. Reported by al-Hakim.

4. Body cleanliness, *Siwak*, perfume and clothing:

Salman (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Jumu'ah prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the sermon, his sins in-between the present and the last Friday would be forgiven."⁽¹⁾

5. Attending knowledge circles in the early morning and afternoon.

On attending them in the early morning, one will get two benefits; going early to prayer and being instructed in religion. Anas (may Allah be pleased with him) interpreted the verse, *﴿Then when the Jumu'ah prayer is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful...﴾*, that it is not seeking the worldly matters. Rather, visiting a sick person, attending funerals, seeking knowledge or visiting a fellow brother/sister.

6. Reciting some chapters of the Qur'an especially the chapter of al-Kahf.

7. Remembering Allah, performing acts of worshipping such as prayer, giving alms or *Da'wah* for Allah. Good acts on Friday will be added to one's record on the Day of Resurrection. Allah says,

﴿Then when the Jumu'ah prayer is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful.﴾

(Al-Jumu'ah: 9)

1. Reported by al-Bukhari.

8. Waiting for the blessed hour at which supplications are answered, as according to the Prophet's saying (peace be upon him). One should be occupied with offering some pious acts, supererogatory performances, remembering Allah and invoking Him. Some scholars said that this hour is unknown.

Umar ibn `Awf al-Mazni (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) said, 'On Friday, there is a time that if a believing slave asks Allah during it for something, (Allah will definitely) give it to him.' They (the companions) asked, 'Which is that hour?' He (peace be upon him) then answered, 'That time when it is called for the prayer till it is finished.'"⁽¹⁾

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) mentioned Friday and said, "On it there is an (opportune) hour when Allah gives to the Muslim standing in prayer whatever he asks for."⁽²⁾ And he pointed to the shortness of that time with his hands.

9. It is disliked to travel on Friday if one could postpone it, except if it is necessary.

10. It is disliked to observe supererogatory fasting on Friday alone:

Abu Hurayrah (may Allah be pleased with him) said, "I heard the Prophet (peace be upon him) saying, 'None of you should fast on Friday unless he fasts a day before or after it.'"⁽³⁾

1. Reported by at-Tirmidhi.

2. Reported by al-Bukhari and Muslim.

3. Agreed upon.

Etiquette of Filial Gratitude

1. Showing positive obedience to parents except in matters of disobedience to Allah.
2. Being dutiful to parents, serving them especially when they become old.

Allah, the Almighty, says,

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.﴾

(Al-Isra': 23)

3. Addressing parents gently and politely. It is forbidden to shout at them or raise your voice in their presence:

Allah, the Almighty, says,

﴿... say not to them a word of disrespect, nor shout at them but address them in terms of honor.﴾

(Al-Isra': 23)

4. It is desired to respond to them promptly.

`Abdullah ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"While three men were walking, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down

from the mountain and closed the mouth of the cave. They said to each other, 'Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you.' One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky.

The second man said, 'O Allah! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one hundred dinars. So, I struggled to collect that amount. And when I sat between her legs, she said: O Allah's slave! Be afraid of Allah and do not deflower me except rightfully (by marriage). So, I got up. O Allah! If I did it for Your Sake only, please remove the rock.' The rock shifted a little more.

Then the third man said, 'O Allah! I employed a laborer for a 'Faraq of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many times till I gathered cows and their shepherd (from the yield). (Then after some time) He came and said to me: Fear Allah (and give me my right). I said: Go and take those cows and the shepherd. He said: Be afraid of Allah! Don't mock at me. I said: I am not mocking at you. Take (all that). So, he took all that.

Etiquette of Filial Gratitude

1. Showing positive obedience to parents except in matters of disobedience to Allah.
2. Being dutiful to parents, serving them especially when they become old.

Allah, the Almighty, says,

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor.﴾

(Al-Isra': 23)

3. Addressing parents gently and politely. It is forbidden to shout at them or raise your voice in their presence:

Allah, the Almighty, says,

﴿... say not to them a word of disrespect, nor shout at them but address them in terms of honor.﴾

(Al-Isra': 23)

4. It is desired to respond to them promptly.

`Abdullah ibn `Umar (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said,

"While three men were walking, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down

from the mountain and closed the mouth of the cave. They said to each other, 'Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you.' One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky.

The second man said, 'O Allah! I was in love with a cousin of mine like the deepest love a man may have for a woman. I wanted to outrage her chastity but she refused unless I gave her one hundred dinars. So, I struggled to collect that amount. And when I sat between her legs, she said: O Allah's slave! Be afraid of Allah and do not deflower me except rightfully (by marriage). So, I got up. O Allah! If I did it for Your Sake only, please remove the rock.' The rock shifted a little more.

Then the third man said, 'O Allah! I employed a laborer for a 'Faraq of rice and when he finished his job and demanded his right, I presented it to him, but he refused to take it. So, I sowed the rice many times till I gathered cows and their shepherd (from the yield). (Then after some time) He came and said to me: Fear Allah (and give me my right). I said: Go and take those cows and the shepherd. He said: Be afraid of Allah! Don't mock at me. I said: I am not mocking at you. Take (all that). So, he took all that.

O Allah! If I did that for Your sake only, please remove the rest of the rock.' So, Allah removed the rock.⁽¹⁾

5. It is desired to stand up upon their coming as a sign of respect.
6. It is undesired to walk in front of them or enter a place before them. Rather, to walk by their side or behind:

Lady `A'ishah (may Allah be pleased with her) narrated that a man and a boy came to the Prophet (peace be upon him). He (peace be upon him) said, "Who is with you?" "My father," the boy replied. He (peace be upon him) said, "Do not walk in front of him, trigger an insult on him, sit before him, or call him by his name."⁽²⁾

7. It is undesired to sit before them.
8. It is undesired to call them by their names. Rather, you should say, "father" or "mother", for instance.
9. It is desired to consult them and ask for their advice, and it is forbidden to be bored with their advice.
10. It is undesired to disturb them when sleeping:

It was said that al-Ma'mun said that he had never seen a man honoring his parents better than al-Fadl ibn Yahya. Yahya used to perform ablution with warm water in prison. Once, the guard prevented them from using the firewood on a cold night. So, al-Fadl (the son of Yahya) kept holding a vessel of water on a lamp, when his father went to bed, till the morning out of honoring his father.

11. It is forbidden to interrupt them while speaking.
12. It is forbidden to begin eating before parents or having before them a kind of food they desire. *Majma' Az-Zawa'id* states that Abu

1. Reported by al-Bukhari.

2. Mentioned in *Majma' Az-Zawa'id*.

Ghassan narrated, "While I was walking with my father across Zhahr al-Hirra, I met Abu Hurayrah. He asked, 'Who is that?' I answered, 'He is my father.' Abu Hurayrah said, 'Do not walk in front of your father. Rather, behind or beside him and do not let anybody go in between you and your father and do not walk above your father's roof and never eat a trivial amount of meat that your father looks at as he may fancy it.'"

13. It is forbidden to be on a place above them:

It was said to `Umar ibn Yazid, "How does your son honor you?" He replied, "Whenever I walk during daytime he walks behind me, during nights he walks in front of me, and he never occupies a place above me."

14. It is forbidden to stretch your legs before them or lie yourself down while they are sitting except when asking for their permission.
15. It is forbidden to look at parents angrily. In *Majma' Az-Zawa'id*, the one who looks at his father angrily does not honor him.
16. It is forbidden to cause anger to parents. Rather, you should show patience to them:

Ibn `Abbas (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) said, 'For any Muslim who has two Muslim parents and who goes to them every morning obeying their requests, Allah opens two doors to heaven. If he has one parent Allah opens one door to heaven for him. If he displeases either of them, Allah will not be pleased with him until that parent of his is pleased with him.' Someone asked, 'Even when they are unjust to him?' He answered, 'Even if they are unjust.'"⁽¹⁾

1. Reported by al-Bukhari.

17. It is forbidden to prefer one's wife or son to parents.

Ibn `Umar (may Allah be pleased with him) narrated, "I had a wife whom I used to love, but `Umar hated her. He said to me, 'Divorce her.' But I refused. `Umar then went to the Prophet (peace be upon him) and mentioned that to him. The Prophet (peace be upon him) said, 'Divorce her.'"⁽¹⁾

18. Mother takes priority above father:

Abu Hurayrah (may Allah be pleased with him) narrated that a man came to the Prophet (peace be upon him) and asked, "O Messenger of Allah, who is most deserving of my good company?" He said, "Your mother." The man asked, "Then who?" He (peace be upon him) said, "Your mother." The man asked, "Then who?" He said, "Your mother." The man asked, "Then who?" He said, "Your father."⁽²⁾

The mother takes priority because she suffers during pregnancy, birth, breastfeeding, taking care of the newborn and showing love for it more than the father.

Allah, the Almighty, says,

﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years. Give thanks to Me and to your parents, unto Me is the final destination.﴾

(Luqman: 14)

In *Majma' Az-Zawa'id*, Buraydah (may Allah be pleased with him) narrated that once a man came to the Prophet (peace be upon

1. Reported by Ibn Majah.

2. Reported by al-Bukhari.

him) and said, "O Messenger of Allah, I carried my mother on my shoulders for two parasang in a hot desert to the extent that if you threw a piece of meat in that desert it would be cooked. Am I grateful to her?" The Prophet replied, "No, not even for a labor contraction she suffered at the time you were born."

19. Filial gratitude takes the priority above *Jihad* in the cause of Allah:

`Abdullah ibn `Umar (may Allah be pleased with him) narrated that a man came to the Prophet asking his permission to take part in *Jihad*. The Prophet asked him, "Are your parents alive?" He replied affirmatively. The Prophet said to him, "Then exert yourself in their service."⁽¹⁾

20. Warning against disobedience to parents:

Abu Bakr (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) said, 'Should I not inform you about the most grievous of the major sins?' He repeated it three times. Then, he (peace be upon him) said, 'Associating anyone with Allah, disobedience to parents, false testimony or false utterance.' The Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he would become silent."⁽²⁾

`Abdullah ibn `Umar ibn al-`As (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "There are three people for whom Allah has forbidden paradise, a wine addict, one disobedient to parents, and a pimp who approves the mischievous acts of his family."⁽³⁾

Al-Hakim al-Asfahani narrated on the authority of Abu Bakr that the Prophet (peace be upon him) said, "The punishment of all sins

1. Reported by al-Bukhari.

2. Reported by al-Bukhari and Muslim.

3. Reported by Ahmad.

17. It is forbidden to prefer one's wife or son to parents.

Ibn `Umar (may Allah be pleased with him) narrated, "I had a wife whom I used to love. but `Umar hated her. He said to me, 'Divorce her.' But I refused. `Umar then went to the Prophet (peace be upon him) and mentioned that to him. The Prophet (peace be upon him) said, 'Divorce her.'"⁽¹⁾

18. Mother takes priority above father:

Abu Hurayrah (may Allah be pleased with him) narrated that a man came to the Prophet (peace be upon him) and asked, "O Messenger of Allah, who is most deserving of my good company?" He said, "Your mother." The man asked, "Then who?" He (peace be upon him) said, "Your mother." The man asked, "Then who?" He said, "Your mother." The man asked, "Then who?" He said, "Your father."⁽²⁾

The mother takes priority because she suffers during pregnancy, birth, breastfeeding, taking care of the newborn and showing love for it more than the father.

Allah, the Almighty, says,

﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years. Give thanks to Me and to your parents, unto Me is the final destination.﴾

(Luqman: 14)

In *Majma` Az-Zawa'id*, Buraydah (may Allah be pleased with him) narrated that once a man came to the Prophet (peace be upon

1. Reported by Ibn Majah.

2. Reported by al-Bukhari.

him) and said, "O Messenger of Allah, I carried my mother on my shoulders for two parasang in a hot desert to the extent that if you threw a piece of meat in that desert it would be cooked. Am I grateful to her?" The Prophet replied, "No, not even for a labor contraction she suffered at the time you were born."

19. Filial gratitude takes the priority above *Jihad* in the cause of Allah:

`Abdullah ibn `Umar (may Allah be pleased with him) narrated that a man came to the Prophet asking his permission to take part in *Jihad*. The Prophet asked him, "Are your parents alive?" He replied affirmatively. The Prophet said to him, "Then exert yourself in their service."⁽¹⁾

20. Warning against disobedience to parents:

Abu Bakr (may Allah be pleased with him) narrated, "The Prophet (peace be upon him) said, 'Should I not inform you about the most grievous of the major sins?' He repeated it three times. Then, he (peace be upon him) said, 'Associating anyone with Allah, disobedience to parents, false testimony or false utterance.' The Prophet was reclining, then he sat up, and he repeated it so many times that we wished that he would become silent."⁽²⁾

`Abdullah ibn `Umar ibn al-`As (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "There are three people for whom Allah has forbidden paradise, a wine addict, one disobedient to parents, and a pimp who approves the mischievous acts of his family."⁽³⁾

Al-Hakim al-Asfahani narrated on the authority of Abu Bakr that the Prophet (peace be upon him) said, "The punishment of all sins

1. Reported by al-Bukhari.

2. Reported by al-Bukhari and Muslim.

3. Reported by Ahmad.

can be delayed, if Allah wills, until the Day of Judgment except filial ingratitude. Allah, Exalted be He, punishes he who is not grateful to his parents in this world before death."

21. Asking Allah's forgiveness for them and praying for them in their life and after death:

Allah, the almighty, says,

﴿And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."﴾

(Al-Isra':24)

Malik ibn Rabi'ah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "While we were with the Apostle of Allah! (peace be upon him) a man of Banu Salmah came to him and said, 'Apostle of Allah is there any kindness left that I can do to my parents after their death?' He replied, "Yes, you can invoke blessings on them, seek forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honor their friends."

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "The dead person has his degrees increased (after death). He would then ask, 'O Allah, how is that?' Allah would then reply, 'Your son had asked forgiveness for you.'"⁽¹⁾

22. It is desired to honor their friends:

Anas ibn Malik (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, "Of filial gratitude to keep good relations with your father's friend."

1. Reported by al-Bukhari.



Etiquette in Islam

In Islam, a Muslim should adhere to the Islamic etiquette and good manners in everything he does. It encourages a Muslim to teach his family these etiquettes. `Ali ibn Abi Talib said, "Teach them (i.e. one's family) the etiquette of Islam. "Moreover, Mujahid said, "Bind yourselves and your families with fearing the Almighty and teach them good manners."

Etiquette in Islam is a manual and a collection of Islamic etiquette that shows every Muslim the proper way of eating, drinking, greeting, gathering, talking, joking, congratulating, consoling, sneezing, yawning, staying, traveling, dealing with his spouse, etc.

Al-Falah is an institution devoted to developing a better understanding of Islam among all people of the world; Muslim and non-Muslim. Our aim is to clear the way for a fair appraisal of the fastest-growing religion in the world.